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[For the Register.]

BEATITUDES.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Hath the world dealt too harshly, troubling oft
The quiet passage of thy life with fears?
And, 'mid unnumbered voices low and soft,
Have many called thee unto toils and tears?
Oh, be Thou strong in Him whose trust we are,
And cast upon him all thy burdened heart!
The light which falls from Bethlehem's hallowed star.
Illumes thy pathway wheresoe'er thou art.

Blessed are they that mourn for they shall be comforted.'

Look up, pale mourner o'er the low grave bending,
The dust ye loved lies there but not the soul;
On spirit wings from heaven to earth descending,
This would thy flood of bitter grief control.
Though the departed from our sight be hidden,
Their love and memory fill the lonely breast!
And when our thoughts are holiest, they unbidden
Bear comfort and the hope of tearless rest!

"Blessed are the meek for they shall inherit the earth."

Mightier than earthly monarchs, or the band
Who tread the heavenly plains in glorious state,
And next to Him whose all-creating hand
Set world on world around his throne to wait,
Savior and Friend! yet who so meek as Thou,
Who so forgiving, loving, undefiled?
We yield ourselves with consecrating vow
Henceforth unto Thy guidance, God's pure child!

Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Oh, what were wealth and power and gaudy show,
And flattery's homage, human love and fame,
Unto the sin-sick heart that seeks with woe
The lost effulgence of life's waning flame!
When once it hungers for the bread of life
And thirsts for living water, angels bend
To aid it in the fierce and doubtful strife,
And whisper of a gracious heavenly Friend!

"Blessed are the merciful for they shall obtain mercy."

Deal gently with thy brother, on whose road
Few gleams of sunshine fall, few flowers spring up.
Dash not the stream with bitter that hath flowed
Never with unmixed sweetness to his cup.
Amid so much of pain and want and care,
And vain, unquiet longings for repose,
Be Thou sweet Mercy's angel, swift to share
Thy brother's grief, the lonely stranger's woes!

"Blessed are the pure in heart, for they shall see God."

See God! oh blissful recompense for strife!
Oh, priceless guerdon for a victory won
O'er the soul's enemies that dim its life,
And weave a veil to hide the spotless One!
The pure in heart! but who, alas, are pure?
Who asks no pardon in his daily prayer?
Who shall see God? Oh, aid us to endure
The heavy cross that we the bliss may share!

'Blessed are the peace-makers, for they shall be called the children of God."

More beautiful their mission on the earth
Than the warm earth-wind's welcoming the flowers,
Or gentle birds' with notes of love and mirth,
Hailing the advent of the genial hours!
They scatter blessings noiselessly as dew
Falls on the sleeping blossoms; and the wave,
The stormy wave of passion sinks from view
Beneath their sceptre, to oblivion's grave. H. J. L.

EMMONS AND BURTON.—TASTE SCHEME.

A CHAPTER FROM THE HISTORY OF HOPKINSIANISM.

During the latter years of the eighteenth century and the first decade of the nineteenth, flourished two eminent men; Rev. Nathaniel Emmons, of Franklin, Ms., and Rev. Asa Burton, of Thetford, Vt. Both of them Doctors and Teachers of Divinity, who trained many young men for the pulpit. Both of them, also, natives of Connecticut; Emmons, born in 1745; Burton, about 1750. The former graduated at Yale college 1767, when a little more than 20 years old; the latter, at Dartmouth 1777, when two or three years under 30. They were not, perhaps, possessed of greater talent or learning than some of their contemporaries; than Edwards of New Haven, West of Stockbridge, and Spring of Newburyport, Timothy Dwight and some others; but they may have had more activity, more enterprise and probably less of the *conservative* element. They disliked the trammels of a denominational creed and were reluctant to draw steadily in a close harness. On this account they gave some uneasiness and alarm to their more conservative brethren who carefully kept their feet planted on trodden ground. Emmons repudiated the long standing orthodox doctrines of *hereditary* depravity and of *transferable* imputation; stigmatizing them as twin sisters, born together in the dark night of the mediæval ages. Burton renounced the doctrine of the unregenerate man's *natural ability* to be righteous, in connection with his *moral inability*. Both of them however were Hopkinsians and champions in that sacramental host.

The Hopkinsian denomination sprung from the right wing of the New Lights, the revivalists of the middle of the last century. These, while the great revival was in progress, became divided into two sections, which we may call the right and left wings. To the latter belonged Davenport, Barber and others, who were wild antinomian mystics; professing to be moved and actuated by the immediate and special promptings and guidance of the Holy Ghost. By them the revival was marred, arrested, ruined.—The right wing, having in its ranks such men as Edwards, Bellamy, Pomroy, Burt, Wheelock, Hopkins, and Allen, were men of a different and better type. Not mystics and ranters, but school-men,—rationalists. They resolved religion into a science, whose letter might be delineated, learned, and understood. Disappointed and chagrined at the failure of the revival in which, with such sanguine hopes and ardent zeal they had engaged and cooperated; their hearts mourned and sunk, but did not despair. As, in their view, the revival had proved abortive, by reason of erroneous views of religion, the first thing to be done, in order to redeem their defeat and reorganize their forces, was to shed forth light upon the public eye. For this purpose Edwards wrote his treatise on "The Religious Affections," then his books on "The Will," and on "Original Sin." Bellamy wrote his "True Religion Delineated," and his "Dialogues against particular faith and assurance. Hopkins wrote his attacks upon Hemenway, Hunt and Mayhew; and finally his "System of Divinity." The result was that a great multitude of Christians in the northern section of the United States became, in a manner embodied, and took the name, first of Hopkintonians, then of Hopkinsians.—Their distinctive tenets are, by Miss Hannah Adams, catalogued in ten particulars; the most important of which are,

That all holiness consists in *benevolence*, and all sin in *self-love;* that natural men possess the physical, but not the moral power to live a holy life; that the vicarious atonement made by Christ is *abstract* and *general*, but its application *concrete*, *limited*, *particular*.

It was at the time—about 1780—when the Hopkinsian school first took its visible position before the public, that Emmons and Burton commenced their career. Of course, they were living when Hopkinsianism was born; and they were also alive when it died. They contributed largely to aid it to live; but it was not in their power to ensure that it should not die. It died not of internal disease, but because it had fulfilled its mission, having exploded some half a dozen offensive points of Calvinism and because it ceased to have opponents. Also, perhaps its demise was accelerated by some extravagances of its own.

Emmons and Burton were both free from any element of mysticism. They were *philosophical* religionists. With them *science* included religion; the latter being a department of the former. They would have, and be ready to give, a *logical reason* for every tenet of their belief.—And as Arminianism was the great leviathan with whom they had to contend, their first attention was directed against this formidable antagonist. In order to cope successfully against him they must be armed with weapons to repel the arguments drawn from the *facts of free-will, self determination and personal responsibility*. A great facility had already been realized from the *distinction* which had been arbitrarily made between *natural* and *moral* ability.—But was this distinction justly applicable to the case of the *natural man*, who had confessedly, in the eye of orthodoxy, no *available* power at all? Burton, after a long process of deep, labored thought, came to the conclusion that it was *not* And he repudiated it as being an abortive bantling. This repudiation greatly alarmed his Hopkinsian brethren, especially Edwards of New Haven, and Spring of Newburyport. The latter *wrote letters* and *disputed*.—The former made a journey into Vermont, visited Mr. Burton, and spent a number of days in close argumentation with him. At first, Burton felt rather afraid of such a man as Edwards, but while they conferred and disputed together, his confidence in himself and in his own cause became strengthened. Edwards and Spring, being Calvinists, could be repelled with the *argumentum ad hominem*. When they alleged against Burton that he had given up the vantage ground which the pioneers of Hopkinsianism had gained by much hard study if not hard fighting, he responded that no loss had been sustained; for that ground was *quaggy* and *unsubstantial*, that a house could no more stand upon it than upon the *sand* when the rains descend, the winds blow and floods rise. You affirm, said he that [illegible] man's natural ability seemingly to repent and believe. Now if he *do* possess this natural ability, it must *consist of something*—of some *natural faculties*. Now what are they? Dr. Spring says that they are *understanding, the power of will*, and *bodily strength*. Very well. I admit that the natural man possesses all these powers, and in addition to them *reflection* or consciousness. Now if the natural ability of fallen man consist in the possession of certain faculties; and if I admit it and recognize all of them, then do I not hold the doctrine of ability *as much* as you? Is it not a clear case? You concede to the natural man no more than I do. I am as you are. The difference between us is this. You call the possession of those faculties above named *natural ability* for holiness. I do not. But I am willing that you should thus denominate them; only admitting on your part that in regard to the natural ability of men, I am on the same ground with you.

Again, you charge me with holding the sentiment that the ground of human responsibility rests on a *dead* principle. Dead is *your* word not *mine*. Must I, therefore, make man blameworthy or praiseworthy, on account of something which lie beyond his power, either to *acquire* or to *love*. But this charge is untrue and unjust. The word dead is here a misnomer. That sensibility or taste which I hold to be the ground of moral good and will, is not a *dead* thing. On the contrary, it is the very principle and essence of *life*. My flesh is *live* flesh, it *feels*, it *suffers*, it enjoys. And this principle of feeling is *the life* of my body. Take it away and my body is dead. And so, likewise, is the sensibility of my heart, the very *life* of my spirit. It causes me to *love* and to *hate;* to *desire* and to *dread;* to *hope* and to *fear;* to *choose* and to *refuse*. Take it away and I cease to be a *man;* I cease to be *anything* but an inert clod.

Moreover you charge me with making man entirely dependant on God, for that, on account of which he is responsible; dependent for the holiness by which he becomes a saint, a subject of salvation. The fact, however, is that I do this *no more* than *you* do it. For you hold that men are as dependent on God for *right exercises* as I hold them to be dependent upon Him for a *right taste*. Wherein, then, do we differ in the point of dependence. I hold that a *right taste* is the gift of God; and you hold that all *right exercises* are the gift of God. There is, then, no difference between us on the point of *dependence;* consequently no difference on the point of human ability. Or if there be any, the balance is in my favor, for I hold that the human soul has a *substratum* in which all its faculties adhere. But Dr. Emmons teaches that the soul is no other or more, than *a series of thoughts;* a chain of exercises; that there are ultimate facts in the mental world; that there is nothing in man below or beyond them. No *substance* no *substratum* which thinks, feels and acts. According to this doctrine I do not perceive how that any man possess *any* ability at all, either natural or moral whether for good or for evil.

The orthodox opponents of Dr. B., could never resist his *ad hominem* argument; but quailed and succumbed before him. They would *peck* at certain points and forms of expression; find fault with the terminology and results, but they could not withstand the artillery of his logic. Hence they learned to let him alone. Discretion is the better part of valor. Dr. B. being on a journey from Connecticut to Boston, called on Dr. E., and spent the night at his house. A disputation was expected, and several gentlemen gathered in thither for the purpose of hearing it. Dr. B., modestly threw down the gauntlet, but Dr. E. declined to take it up. And the gentlemen, (on whose account it was, that Dr. B. had showed a willingness to fight,) who had come in to see and to hear, went away disappointed.

Although Dr. B. is justly reputed to have been the author of the Taste Scheme, yet he was not, probably, the man who started the first thought. As there were reformers before the Reformation, so were there Taste-men before the out-birth of the Taste Scheme. Hon. Nathaniel Niles, of Fairlee, Vt., and Rev Isaiah Potter, of Lebanon, N. H., have been regarded as entitled to this distinction. Potter was a classmate with Emmons in Yale College, and of course, was graduated in 1767. While a divinity student, he wrote a brief essay "*On Blame*" which, thirty years afterwards was published in the "Theological Magazine," Cornelius Davis, N. Y. In this essay, the *blame* of a *man* who lived wickedly, was placed on the same ground as the blame of a *field* which yielded *tares*, briers, and thorns, instead of corn, barley and wheat. The fault of the field lay in the the *nature*, of the soil; the fault of the man in the *nature* of his heart. The *nature* of each was the thing in fault. And by nature he intended the same thing that Burton intended by *taste*. Niles, who was then a a student in divinity, became cognizant of this theory of Mr. Potter. It impressed him favorably. And both Niles and Potter stood, shoulder to shoulder, with Dr. Burton as abettors and supporters of the Taste Scheme.

It was, however, Dr. B. that gave *form* and *importance* to this scheme. He made *much* of it, and turned it to great and good account. But all its merit lay in its *psycology*. In psycology it was *a gem*. But in Calvinistic theology, *a stone of stumbling* and a rock of offence. It was putting *new wine* into old bottles; a *new patch* upon an old garment. "The new agreeth not with the old."

Dr. B. having adopted the idea that *taste, sensibility, appetite, susceptibility*—all of them terms of the same import—is a *radicale*, which underlies all such mental phenomena as *affection, desire, enjoyment, purpose* and *volition*, gradually proceeded to its development. And this, in a manner, opened a new world to his view. It revealed to him the mutual relation between the *subjective* and the *objective*, in man, and in all nature; that the one without the other is of no use; is virtually nothing; that it is *taste* in man that gives beauty and interest to the whole admirable fabric of creation around him; the beauty which adorns the green fields, the crimson flowers, the verdant trees; the grandeur which invests the lofty mountains and the boundless ocean, all depend upon the perceptive *sensibility* of the mind. Without this; without *taste* all the glory of the material world would be concealed. There would be no beauty in the golden sun, in the silver moon, in the brilliant stars; that it is the *subjective* about him, all its interest; all its glory. Taste, then, must be the *cardinal* element in the human composition. Why does a man seek and labor indefatigably for wealth, for reputation, for acquired talent? It is because he has an *appetite* for distinction; for honor. Why does he strive to surround himself with things convenient and beautiful? It is because he has a *taste* for conveniences and beauty. Why do some men pursue better *objects* than other men? Because they have a better *taste*. Why do some women keep all their premises neat, clean and orderly? Because they have a *good taste*. How can a slovenly, disorderly and dishonest person be reformed? By inspiring that person with a taste for *neatness, order* and *honesty*. All this was a new train of thought for a Calvinistic puritan minister. It absorbed his thoughts. It imbued his divinity and his sermons. He had a favorite class of texts for his discourses; "eyes to the blind; ears to the deaf;" "God is love." He would, in the outset, state to his audience that God had prepared all things requisite to their happiness, provided they were not *wanting* in themselves; that the whole universe was full of beauty and excellence; that God was a most lovely Being, possessing infinite excellences; and the contemplation of Him would render all men happy provided they *loved* Him; they would then *enjoy* Him; and enjoying Him they would enjoy *every thing* in His universal kingdom. And why is it that you do not enjoy Him? It is because you have no *heart*, no *love*, toward God. The first man, Adam possessed a heart, a taste, a love toward God. But by the transgression of eating the forbidden fruit, he lost this heart. He became spritually dead. And all his race died with him. They, like him, are spiritually dead. They see no beauty in God and in holiness. Their hearts are *dead* to the beauty of holiness. And continuing in this condition they must miserably perish forever. But you are yet in a state of probation. God now says to each one of you, "My son, give me thine heart." Do this, and you are happy. Such a heart will itself make you happy. It will, of itself, bring you into a state of enjoyment and happiness. For who ever sees about him an infinity of loveliness must be happy.

I am aware, that the reader may be ready to ask of me a great many questions; Did Adam die spiritually *before* his transgression or afterwards? If *before*, then his fall could not be the punishment of his disobedience: If *afterward*, then he must have *transgressed* while in a state of holiness. And how is it possible for us to recover the taste, the heart which Adam lost!—Are we *creators*! Can we add one cubit to our stature! These questions are curious and unprofitable. I should not profit you by attempting to answer them. The instruction needed is practical. The commandment in the Gospel is, "seek first the kingdom of God and His righteousness." Our duty is to *seek*. Seek to possess a good heart, a holy taste, the true love of God. And we should seek in the *very same* manner we would, provided we *did possess* the power to "make to ourselves a new heart, a new spirit." Suppose I should advise a young man to learn a *trade*, or to learn *arithmetic*. There would be a *certain course* for him to pursue. So, likewise, there is a certain fitting *course* for us to pursue in order to learn true goodness. Without God's blessing the young man would not succeed in learning a trade, but with it he *would*. And thus, probably we will succeed if we diligently *seek* to become rich toward God. For the promise is "seek and ye shall find."

The manifest fault of the taste scheme was not in *itself*, but in the *theology* to which it was applied. Had Dr. B's. theology been *Pelagianism*, his scheme would have worked "*to a charm*." He might then, with perfect consistency, have expected his hearers to *seek* and *labor* for the imperishable riches of a good heart. Their *seeking* it, before they possessed it, would have implied no inconsistency; no contradictions. And he would have escaped the absurdity of representing Adam to have violated the divine command while yet his heart was right and holy.

The Rev. Abijah Wines of Newport N. H. a student of Dr. Emmons and an abettor of the "Exercise Scheme" wrote and published a disquisition in which he struck a kind of middle course between the two schemes. In the former part of his essay he clearly maintained the doctrine that men are responsible only for their *voluntary acts*. This was well done and it might have overthrown Dr. B's doctrine that men are responsible for their *sensibilities*, for their *nature*. But in the latter part, in order to secure his orthodoxy and avoid Pelagainism, he declared men to be as *dependent* upon God for their *exercises*; for their mental *acts*; for their *volitions* as they are for their *sensibilities* and nature. Thus confirming, instead of confuting Dr. B's doctrine of man's inability. Yet Mr. Wines' book was, in general favorably received. This occasioned a sarcastic remark from Judge Niles "That Mr. W. had yielded up to his adversary, the main position in the controversy and yet gone off with flying colors of a triumph."

The Taste Scheme, with its counterpart the Exercise Scheme, is now among the things which *were*. It did not come into being without a *cause*, or by mere accident. It was the offspring of a powerful intellect. All Dr. B's students were charmed with it. It made them psycologists. It executed a useful mission. Nor did it disappear because it was confuted and found to be untrue, but because *old bottles* were not the fitting vessels for the reception and preservation of *new wine*. "But new wine must be put into new bottles, and both are preserved."

S. F.

LETTER FROM REV. T. CLAPP.

NO. VII.

New Orleans, September 4th, 1849.

Mr. Editor:

Dear Sir:—I wish to offer for publication a few remarks in regard to the opinion, "that the doctrine of the final salvation of all men does not possess great moral efficacy, is not a truth that has regenerating power." For myself, I look upon this belief as almost essential to the very existence of evangelical piety. Imagine, that we were compelled to feel, that at the end of this feverish, transitory life, we should be callled to close our eyes on this glorious universe forever, and be lost in the dark gulf of eternal forgetfulness. Now I ask, with such a gloomy anticipation could we possibly cherish the emotions of a pious, calm, contented, and rejoicing [illegible] This question requires no answer. We must look away with buoyant hope beyond the grave, before the thought of an Almighty Creator can inspire us with unmingled delight and wonder—before we can become enamored of the charms of his character—or exalt in the evidences of infinity, omnipotence and boundless love displayed in the beautiful, but shadowy and evanescent scenes of the present world. Let the vilest sinner be brought truly to believe that a nobler and immortal destiny awaits not himself and friends only, but all the race of Adam, that moment his soul must become replenished with divine affections, and go forth spontaneously in the love, worship and service of the great Father. I am so organized, that I could not reverence the Creator, if I believed it possible for Him to permit one of His children to be finally and forever lost.

Again, when we believe that all our fellow-beings, without exception will, one day rise to the enjoyment of heavenly glories, we contemplate their character with wonder and admiration. We tremble at the thought of inflicting wrong upon beings created for a destiny so awful grand, and incomprehensible. With such sentiments, we must of course cherish towards our neighbors regard, deference, attachment and philanthrophy limited only by the faculties of our nature. And, without a belief in the immortal holiness and happiness of all mankind, I do not see how it is possible for us to cherish, in high perfection, those noble, generous, disinterested views, sympathies and actions denominated charity in the New Testament. One living under the sway of that philosophy which deliberately consigns a part of mankind to everlasting ruin, or leaves their final destiny, undecided in the plan and purposes of Heaven, cannot, as it seems to me, become inspired with the purest and loftiest sentiments of Gospel benevolence.

Once more, if all sinners could be made to believe, that the mental nature of every human being bears the glorious image of the Divinity, and contains in itself the elements of life eternal, they would immediately renounce sin and become the disciples of Christ. They would, without delay, begin an exterminating warfare against all which seemed to them to be morally evil. It is an important question, what considerations are best adapted to persuade impenitent sinners to return to the paths of duty and peace? Our Savior, in his addresses to the wicked, constantly appeals to that self-respect which is founded on a persuasion of their immortal destiny—on a sense of the worth of the soul as created for a never ending existence. Let the most stupid sinner, as he gazes upon this magnificent creation, realize that he is indeed a child of its infinite Author—bound to his throne by indisoluble ties—a child ennobled and redeemed by the mission of Jesus—an heir of immortality, and he will no more have power to lift his puny arm in rebellion against that Being who loves him with such unspeakable depth, fervor, tenderness, and strength. With all the energies of a renewed nature, he will instantly enter upon those paths of improvement, which crossing the gulf of death and the boundaries of the visible, are lost in the fathomless abysses of a coming eternity. Fear of punishment, limited or unlimited, is incapable of awakening christian sentiments in the bosom of the lost and sinful. It is admitted that one of the most important virtues inculcated by christianity, is a cordial submission to the will of God in trials, hardships, sorrows and bereavements. Set before you the picture of one whose outward condition is the most unfavorable that can be imagined. Let him be steeped in all the ills "which flesh is heir to." But grant that he is inspired with a lively hope of man's final deliverance and glory; his soul will be lifted above sublunary sorrow. Sustained by an ennobling faith, as on the swift and peaceful pinions of a dove, he will flee down the vista of time, hastening away to those higher scenes of being, of beauty and bliss that lie beyond the dark abyss of the grave. Beside, the hope, which I am considering, makes the believer certain that he cannot be forever separated from the highest objects of his particular affection and endearment—wife, children, relatives and friends. When, beholding one after another laid in the grave, he exclaims, God be praised, *there* I shall again hear the sweet voice of partner and children—*there* again grasp that father's hand which was over me in infancy and childhood—*there* feel again the renewed embraces of a mother's warm, immaculate and undying love.

"There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
While circling time moves round in an eternal sphere."

I need not enlarge. Enough has been written to illustrate my belief, that the doctrine of man's final salvation, is that grand, central, all-purifying truth around which revolve the most hallowed sentiments and principles of Christianity. I sincerely commiserate the case of that congregation, whose pulpit is so darkened by the mists of human philosophy, that it is not permitted to shed upon their minds, with unimpaired effulgence, the knowledge of this divine and thrilling revelation. Let it not be said that sinners should be led to rely upon *well-doing*, and not upon the grace of God for eternal salvation. I attach as much importance to a virtuous life, as any other clergyman can. But no one on earth has ever ttained to the glories of perfect holiness. The greatest saint of our time, is in the sight of God, as undeserving of eternal happiness, as the apostle was before his conversion. On the score of justice he would have no title to the immortal inheritance, even were his character free from every stain of sin. But, the character of the most eminent Christian, who has died, at the moment of his death was obscured by imperfections so great and numerous as to render it impossible for him to be saved on the ground of absolute merit—perfect *well-doing*.

The truth is, the Universalist attaches just as much importance to a good life, as the Unitarian does. He holds that no one ever was or can be saved in his sins; that no one can be admitted to the kingdom of heaven, before he is sanctified, and made worthy to commune with saints and angels in glory. But then, he does not substitute the poor, frail, limited, defective virtues of a guilty mortal, (and all are guilty in the sight of God) in the room of that free, rich, infinite, unbought and unmerited grace, "which bringeth salvation to all men." A person, indeed, who is leading a wicked life may assert that he believes in universal salvation. But he is self-deceived. It is impossible. The true recipients of this doctrine, must of necessity, "deny ungoodliness and worldly lusts, and live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity."

Truly and affectionately, &c.

T. Clapp.

No. VIII.

New Orleans, September 7th, 1849.

To the Editor of the Christian Register.

Dear Sir:—With regard to that law of retribution which was actually taught by our Saviour, the Unitarians and Universalists agree in believing, that every sinner will be subjected to a punishment exactly proportioned to his guilt.—Solemn truth! The sinner has no more power to escape from the natural consequences of his transgressions, than he has to subvert the throne and monarchy of the most high." What is done is done; what is writ is writ." No power in the universe can undo what is done, on expunge what is written. Not the Almighty himself has the ability to unravel the web of my past life to weave it anew and unspotted. Whatever advancements with respect to knowledge and virtue, await us in the unknown evolution of the future, they will never, I suppose, obliterate our present characters. These have been already inscribed upon the unwasting and ineffaceable pages of our moral history. Not the blood of an infinite being, could it be shed for the purpose, would be sufficiently efficacious to blot out the melancholy scenes and acts of depravity, which are recorded in the indestructible volume of man's transactions on earth. And this sentiment is not incompatible with the doctrine, that a sinner may by repentance, either before or after death, change his character and become qualified for admission to the kingdom of heaven.—If we believed in this stern, unbending law of retribution it would hardly be in our power to commit known, wilful, deliberate transgression. If all men really embraced the teachings of Jesus on this topic, all would become his genuine disciples, and every form of moral evil would soon flee away from the sight and hearing of a world's redeemed, emancipated and rejoicing millions.

But, we are told that some universalists hold, that all sin will be completely punished this side the grave; and that this is obviously a most *immoral* and *unscriptural* doctrine. This language seems to me to be too strong and unqualified.—suppose the conviction were this day to be immutably fixed in the mind of each offender in Boston, that all his sins would be surely and adequately punished in the present world; would he not, of necessity, immediately cease to do evil and begin to tread the path of virtue. No man of sound mind could be persuaded to lie down upon a piece of ice or on burning coals to enjoy the refreshment of nightly repose. Equally impossible would it be for a person knowingly to commit sin, were he duly impressed with respect to its dreadful and inevitable consequences in the present life. Yes, set before the most desperate transgressors a true picture of any mind *on earth*, subjected to the dominion of sin; filled with guilty passions, chilling pride, corroding envy, smiting shame, and avenging remorse—let them clearly see how this mind is despoiled of all beauty and peace by the malignant effects of wild, lawless, ungoverned desires and appetites, when capable of the purity and bliss of angels; and in view of the horrid spectacle, they would start a bottomless pit of ruin, renounce forever the bondage and illusions of depravity, and henceforth, range with increasing faithfulness and delight, the magnificent fields of truth, wisdom, faith, and the life immortal through Jesus. These are the precise views of those who teach, "that the righteous shall be recompensed in the earth;—much more the wicked and the sinner." Now should the doctrine be denounced as so fatal and flagitious, that such is the nature of the punishment inflicted upon sinners in this world that if all transgressors could be brought to understand and appreciate its character, they would immediately repent and become christians. At any rate, this class of universalists hold, that no sinner can enter heaven, till he becomes holy. They cannot be punished after their renewal to holiness, except upon the principle of revenge. I cannot help thinking, that the denunciations to which I allude are to be ascribed in part to a narrow and prejudiced state of mind.

"All seems infected, that the infected spy,
And all looks yellow to the jaundiced eye."

For myself, it is a source of high gratification to be assured, that, amid some diversities of opinions, Unitarians and Universalists both concur in the doctrine that all sin will be sufficiently punished to answer the ends of God's justice, and effectuate the reformation of the offender.

A short time ago I heard a clergyman say in his pulpit that God does not render unto the wicked according to their deeds this side the grave; that after a life of uninterrupted and almost unmixed pleasure they often descend to their tombs "full of days and honor." Such are the laws, continued he, which govern this world, that it is quite possible for a man to throw off all moral restraint, abjure religion, give himself up without reserve to sinful indulgences, and at the same time lead a more prosperous and happy life than his Christian neighbor. Now the belief that happiness may be derived from a sinful course of conduct on earth is a popular and prevailing error, which contributes more than we can imagine to prejudice the interests of pure Christianity. The pulpit directly deceives the young and inexperienced, and adopts the most effectual means to decoy them to utter ruin, by preaching the doctrine that the highest pleasures and advantages of time are conferred indiscriminately upon the righteous and the wicked. It is natural and fair to conclude that if punishment be not inflicted upon man *here*, for the sins committed in the present life, and exactly in proportion to their characters, there is one world, at least, where moral agents are not subjected to the principles of perfect retribution—complete and impartial justice. If there be one such state of existence, consistently with the divine perfections, why may there not be a second, a third, and so on *ad infinitum*. Upon this ground what certainty have we that [illegible] and moral contradictions, which now prevail among us, may not run on through an interminable succession of ages beyond the grave!

The same clergyman told his hearers that the worst sinner living, by one instantaneous act of *inward reliance* on the atonement, might be delivered from all punishment and raised to the enjoyments of a heavenly world. And this demoralizing sentiment was commended to our attention by the most imposing and attractive epithets contained in the dictionary. He called it safe, sound, reasonable, ancient, and divine. All his powers of argument and eloquence were employed to reconcile us to the most pestilential dogma that has ever distilled its poison upon the human heart. I know, indeed, that this doctrine is unboundedly popular. I know, also, that it is so immoral and fatal in its bearings as to overshadow, almost with despair, the moral and religious prospects of a deceived, deluded world.

But let it be distinctly understood that our church has invariably taught that those who die impenitent will be punished in a future state; but that this punishment will be disciplinary, will come to an end, will finally terminate in the recovery and restoration of the punished to a state of unalloyed and unending bliss. Yet I frankly confess that I cannot specify any passages of the New Testament, which explicitly and absolutely affirm that there will be any punishment in a future world. It may be inferred, I think, from principles clearly laid down by inspiration. I do not like to see a person dogmatize on a point concerning which the most enlightened and pious minds may differ. Yours &c. T. Clapp.

SORROW.

We would turn attention to the recently published work of Rev. E. G. Holland, entitled "Reviews and Essays," by the following detached extracts from the article entitled "Sorrow." A more extended notice of the book may hereafter be given.

Wonderful is the problem of man's life. Who shall declare its meaning! Who shall lift the veil of darkness from its truths! It is not difficult, I admit, to see that the general aim of being is goodness; indeed, it appears most difficult not to see it; but so to interpret the conflicting phenomena of human happiness and misery as to harmonize them with divine benevolence is a task confessedly great. The human race, in their own imperfect ways, are seekers of happiness; and from every summit of observation, from the deep of the human heart, under every shade of sorrow and dissatisfaction, the solemn questions have been given, Why is life so incomplete! Why are dissatisfaction, sorrow, and suffering, so great a part of human destiny! How do the numerous opposites blend into unity!

The wildest surmises have grown out of the apparent conflict of good and ill; some even denying to God the authorship of the world, and others giving him an unconquerable antagonist in the administration of its affairs. But faith, in union with reason, is conscious of boundless harmony in the circle of nature and providence, and joyfully affirms the unity of God, and the oneness of his government.

In seeking the fountains of human sorrow, one is conscious of looking into an abyss of truth, or of glancing into such vast complications as to be in a measure confused. Still we are positive that all the phenomena of misery resolve themselves into cause and effect as truly as do the endless facts of outward nature; and of this truth we will not lose sight, though the greatest mysteries crowd upon us.

We too suddenly grow impatient of trial, and apply to life the motto too rashly, that happiness is the chief end of being, which, in its deepest sense, is true, since the perfection of all our various powers is happiness. But for immediate happiness, and complete, no one is made. It is better to say, that the true development of our nature is the end; and, from the depth, richness, and variety of its powers, infer the need of a various and complicated system of means to bring [illegible] are a necessary part. The willow hangs down its beautiful branches in nature, the very symbol of the meekness and beauty of grief. The voices of many birds, the speech of many lovely scenes on earth, seem tuned and pencilled to this idea. The soul has the rich sensibilities, which, from the variety of outward circumstance, render some alternations of joy and sorrow inevitable. Life is a discipline, and there is not a chord in our wonderful nature which some event does not strike at some time. The riches of this discipline are strewn over all the earth; we reap them intellectually and morally, even when least aware of doing so. When heaven pours out its tears in rain, the good is not visible till the shower is past, when every lawn, meadow, and forest tells it: millions of flowers silently thank the liquid visitants by their new-gained vigor and freshness.

Great trials and sufferings make history interesting. Even heroism arouses us, because it is the display of great mental force in its triumph over such difficulties as amaze the common mind. Could all sorrow and trial be at once blotted out from our own experience, would not our individual history be more charmless and dull in the retrospection! Even the places where the alternations of joy and grief have been greatest are a sort of hallowed ground; and all history were a dull and even plain but for its tragical events.

Viewing the sorrows of life in the relation of cause and effect, it is plain that a good is done by its ministries, which, to those who improve them, could never have been done in any other form.

Glancing over the intellectual riches descending from this source, the wisdom which springs from the monitory events of life is worthy of thought. Each pain is a teacher. Every disease is a silent remonstrance either against ourselves, or our ancestors, or both.

The proud son of Mammon, who has felt himself better than others, and delighted in overbearing airs and acts, feels at last the subduing touch of affliction; for he too has a heart, and there are objects of his love. Sorrow gives him new thoughts and feelings. His voice to others changes and softens, and his airs also change. The harsh accents are modified by the spirit of sympathy; and the stars are not more visible than the fact, that the intellect of this child of prosperity was never so beautiful before.

We owe to the phenomena of sorrow much of this general element of seriousness, in which the highest forms of thought are born; for we cannot conceive that man would think or feel seriously in a universe in which there were no serious facts. Our age may somewhat lack the true seriousness, and likewise the true mirth, which, where the one is, will be the other also in a corresponding perfection.

But the riches of sorrow shine most in the moral feelings. The rock is smitten by God's messenger, and a pure fountain of sympathy gushes forth. He, whose words were blasphemous before, grows reverent now. Man then thinks of his sacred and eternal relations more than of his transient connections and interests. Jesus comes to us in the divine virtues, all of which speak through trial and sorrow. Love and faith never unfold their full, divine beauty, until tried, tested, and opposed. The sublime trust of Jesus was as the sun appearing out of clouds. Christianity baptized in trial, and crowned with the trustful death of its founder, is infinitely more powerful and beautiful than if [illegible] prosperous and brilliant circumstance.

Strictly it is the soul that takes cognizance of all sorrow and suffering. The body feels not a wound when the mind is highly excited. It is not body, but mind, that chiefly suffers and enjoys.

Flowing along smoothly, there are sealed fountains of spirit not called forth; but sorrow throws the soul back upon itself, wakes up all the powers of self-support and self-entertainment.

The saint, therefore, owes the grace and elegance of his spirit much to the influences of sorrow in some form. A venerable father, of no limited observation, once said to me, "It has never been my fortune to meet with very interesting persons in this world, in whose spiritual history suffering had not been a very essential part." Natural history affirms that the wounded oyster mends his shell with pearl taken from out himself; and it is from the spirit's own pearl that the good embellish their character.

But we are not sure that we know a tithe of the benevolence for which the system of things operates, and of which suffering is so great a part. But, as God is love, the ends must be benevolent; though an infinite range of intellect were necessary to know and comprehend them perfectly. As all things of this life point to the future, somewhat as infancy points to manhood, we trust that the clearer wisdom of the higher spheres shall better explain the sad phenomena of human suffering. It may be that the sympathies now developed are to be called into a highly benevolent requisition in the ministries of our future being. How far suffering enters into the discipline of other worlds no one may say; but to possess the similarity of experience necessary to the complete union and fraternity of minds hereafter, which should be wide enough to unite the intelligent empire of God, it must be co-extensive with the rational and moral nature which forms the image of God throughout the infinite space.

There is a beauty which comes of sorrow, a promise, which, like the part of a circle, reminds one of the whole. We have often asked the wise to account for the smile which quite often is left on the face of the dead; and the idea which strikes the imagination in the color of probability is that its cause is mental; that the mind has left upon the countenance its own impression while receiving the light of the immortal world. It appears as the smile of a departing spirit on its temple of clay, which it leaves for a more perfect mansion.

I have spoken of human misery in its sources and results; and I would add a few remarks on the manner in which its facts should be met.

Study well the law of happiness which a given sorrow involves; and, if that law is within your reach, place yourself upon it, as the lost at sea would plant their feet upon an island or on the brown floor of a rock above the waves. Seek not insensibility to the evils of life. The cold indifference is but affectation; the breast of marble and the face of iron are perversions of what is good and richest within us. Learn, above all things, learn the Creator's law within you. Obey that law as Heaven's condition of happiness. Meet evil Jesus-like. Meet it in faith,—faith in the divine end to which sorrows work.

DEPARTED FRIENDS.

The preservation of the memories of lost friends is not only a good exercise for the affections, and the source of a pleasing hope to all who are yet to die, but it is calculated to have a soothing and refining effect upon those who indulge it. Our departed friends always appear to us in the light of beings removed to a purer existence and a higher state of intelligence, so as to be enabled to see and judge correctly of all our thoughts and actions. If we bear them any respect, we will hesitate, under this ideal censorship, to do things unworthy of us, and for which perhaps the present world has no punishment. We will try, on the contrary, to be as pure in thought and deed as possible, in order that we may be the more pleasing to those who, we conceive, are altogether pure, and whose esteem we naturally desire to conciliate. In the midst, too, of the bustle and shock of the present life, when little interests and petty jealousies are rearing themselves like serpents in our hearts, how salutary to reflect that all advantages we can now seek either to gain or defend, are but trash and dross in the estimation of those from whom we lately parted, and in no long time will be the same in

of such goods as this world has to give, then will we control our appreciation of them, by reflecting of how little account they will be when we have rejoined those friends in another world.—Are we poor, and injured, and friendless, then will the recollections of our departed friends tend to cheer us, by presenting the idea of their superiority to all such evils—a superiority soon to be our own.—[Robert Chambers.

CHRISTIAN REGISTER.

Boston. Saturday October 6, 1849.

EDITORIAL ARRANGEMENTS.

It has been gratifying to us, as proprietor of this paper, to notice, since the withdrawal of the late editor, the warm interest manifested by our friends in the arrangements for its editorial management; indicating as this interest in its character and success does, their respectful estimation of its present position and influence, and their reliance upon it, in competent hands, as an important organ of communication between the professors of Unitarian christianity, and the public; and as a valuable instrument of diffusing more widely,—in accordance with its original purpose, the principles of religious freedom and the knowledge and power of pure, scriptural Christianity. This has been the leading object of the paper through all its long history from the beginning, and the acknowledged attainment of *such a position* one of the high points of our ambition in establishing and laboring for it.

But we desire for the Register, and for all our journals not merely religious but secular, a still wider and more general influence, the attainment of which does not seem to us visionary or impracticable; a general influence, on society at large; on manners, and on the maxims and principles which sway and govern the transactions and intercourse of busy multitudes in the every day business of life, whether in affairs between individuals, communities or States. This is to be done only by raising more and more, continually, the intellectual and moral qualifications of those who control the press, especially the periodical press; for it is to a great extent, we believe, in the power of a strictly and highly moral periodical press, to lessen and almost drive from society the trashy and corrupting minor publications now so profusely vomited forth by the general press.

If minds naturally gifted of large attainments and high cultivation, and imbued deeply with the spirit of the great Master, could be induced to bring their choice thoughts and matured sentiments to bear on society through the religious press much more than they have been accustomed to do, the desired work would be in a happy way of accomplishment. If instead of limiting their best utterances to the pulpit, they would thus speak forth their strong reasonings and stirring appeals weekly into the eagerly listening ears of tens of thousands, in addition to what they often utter with too much ground of discouragement, into the ears, dulland listless frequently, of a few hundreds,—why might we not hope for a speedy reform of many veteran evils and abuses under which society groans. Why might we not hope for a new impulse to the cause of education, and especially of the moral training of the young,—for the prevalence among men of more just views of the responsibilities of wealth,—its dangerous and probably corrupting influence on those who have not been trained to earn it,—and for a more general practice of wise and benevolent present *use and appropriation* of it, instead of hoarding it for those whom it may spoil, and waiting for the discipline of sorrow to teach them too late the awful mistake of their selfishness and ingratitude for God's bounties. This is but a very limited view of the advantages that might be hoped from a connection of more and higher intellectual and moral power with the press.

In regard to the Register, and our arrangements for its future management, whilst we do not lose sight, in the least, of the great objects to which the paper has been devoted, we have wished further to extend its influence and usefulness, by placing it under the control of gentlemen who by their number and united action, and their known attainments and position in society, would give confidence to its friends, and bring advantages for influence and extension which it has never before enjoyed; men whose very names shall be a guarantee to those eminent laymen of education among us, whose pens we may hope sometimes to enlist for the great interests of society, that their productions shall not be disgraced by unfitting company.

We are now happy in being able to announce, that we have succeeded in this endeavor, and have made an arrangement with gentlemen for editing the paper, highly satisfactory to ourselves, and that we are sure cannot but prove so to our readers and friends. They will take charge of the paper from the present time, and the first issue under their direction will be on the 13th instant.

It is but justice to the proprietor to say, that ill Friday of last week, it was expected that his arrangement would have gone into immediate operation, and the present number of the paper have been issued by the new Editors. So early a commencement proving inconvenient to the gentlemen, the proprietor, amidst other pressing duties, was thrown unexpectedly and entirely, on his own resources in the editing and publication of this number of the paper, and must, therefore, crave the indulgence of his readers for any want of interest or evidence of haste which may be perceived.

ENLARGEMENT AND NEW TYPE.

Our subscribers will observe this week, a slight enlargement of our paper, not in width, but in the increased length of its columns, which gives a form of better proportions, and furnishes more matter for the reader. A large portion of our present readers, having been born since the paper was established, are not aware, probably, that while the subscription price of the paper remains the same as at first, it has been so enlarged at various times, as to give at present considerably more than twice the amount of matter contained in the original sheet.

The New Type in which it now appears, will, we trust, be an agreeable change to old readers, as well as commend it to new ones, and in connection with the new editorial arrangements, will stimulate all our friends to such kind and successful efforts in its behalf, as shall extend its influence and usefulness, and bring the desired and much needed returns for considerably increased outlays in its publication.

THE PILGRIMS.

There is no theme, perhaps, on which we of New England love so much to dwell, or may dwell so long without tiring as the principles and character of the Pilgrim Fathers and Mothers. This affection and interest has indeed gone beyond New England, and has to some extent leavened the whole mind and heart of our nation. It has been manifested on fitting occasions, by public celebrations in various parts of the country, and annually by the sons of the Pilgrims in respect and awaken the sympathy and interest of the best minds of the country,—of men not themselves of the Pilgrim stock, but who, whatever they may think or say of the errors and faults of the Pilgrims, (which are acknowledged to have belonged, not so much to themselves as to the age in which they lived) bow with profound respect, to the stern virtues and lofty and unbending principles of those self-sacrificing champions of spiritual and civil Freedom. "Freedom,"—this was the watch word, and it has echoed beyond the wide bounds even of our own country, and awakened desire and sent a thrill of hope into the hearts of enthralled and suffering millions in the old world. And it is constantly re-echoed back to us in the published writings of the distinguished authors and the reported sufferings, and efforts of the struggling heroes of the Fatherlands. Says Frederica Bremer,—in a letter to a distinguished advocate of freedom in this country:

Spiritual Freedom!—was the watchword of those one hundred Puritans who fled to the desert and planted there the tree of liberty which now shadows over the Republic of the United States, and of which the unbloody laurels were so richly blessed by God.

Political Freedom!—was the banner under which America rose to its national self-control and greatness. *Human Freedom*! spiritual and political freedom *for every soul redeemed by God*, is the great truth still left for America to pronounce and to make real in her realm.

Our thoughts have been turned to this subject by a late celebration at Plymouth. The usual Pilgrim celebration takes place on the 22d of December, the anniversary of the *Landing*. The ostensible purpose of the recent gathering and dinner, in that ancient and hospitable town, was to celebrate the Embarcation of the Pilgrims, on their departure from Holland to America." At this celebration the distinguished men of New England were present.—Webster, Quincy, sen., Everett, Wayland, the venerable Dr. Kendall, Judges Woodbury and Warren, Winthrop, Quincy jr., Mr. Mercer of Louisiana, and Mr. Mildmay from England,—and others from Boston and elsewhere as morally worthy, if not as distinguished, but too many to be named,—though among them we are bound to particularize Mr. Willis, of the "Home Journal" New York, who has given in that paper a glowing and very graphic account of the doings and speeches at the celebration, and to whose paper we are indebted for the following condensed abstract of Mr. Webster's remarks on the occasion.

"Mr. Webster arose, when the cloth was removed, and in his primitive and simple diction, opened the historic purpose of the celebration.—He illustrated the event of the embarcation most aptly and impressively, as a painter illustrates an historical group, by giving the scenery around it. He drew the *moral* sky and atmosphere amid which the pilgrims resolved upon their voyage—sketching the great men of that period, Shaksperare, Milton, Bacon and others, with their contemporaneous intellectual momenta, in a strain of narrative eloquence, that, quiet as it was, showed the great master. He then outlined the progress of the principles of the pilgrims, and, by easy transition, passed thence to the extension of the republic's power and limits. With a reservation as to his own concurrence in the grasp after grasp that we have taken, of territory South and West, he expressed, in an outbreak of most glowing and overpowering eloquence, his feeling as to liberal usage and prompt equalization of rights to all who are once covered with our banner. Glancing at our relative position toward the Governments of Europe, he spoke of Hungary and its downfall, giving that unhappy country his complete sympathy, and mourning over its prostration, with the language, and certainly with the look of a prophet whose spirit was darkened, though he still expressed a confidence that true liberty panted for abroad, could not long be kept under. The probable and possible future of our own country, and the needful extension of the pilgrim principles through its remotest limit of space and time, formed the theme of the great orator's impassioned conclusion.

These were the topics upon which Mr. Webster had come prepared to express himself; but he was once or twice again upon his feet, during the evening, and, in taking his leave, he made a parting address that was of a different tenor and modulation. Unable, from illness, to join in the conviviality of the evening, he was possibly, saddened by a mirth with which his spirits could not keep pace; and, at the same time, surrounded by those who had met there from love to him, and whose pride and idol he had always been, his kindest and warmest feelings were uppermost, and his heart alone was in what he had to say. His affectionate attachment to New England was the leading sentiment, but, through his allusions to his own advancing age and present illness, there was recognizable a wish to say what he might wish to have said, should he never again be so surrounded and listened to. It was the most beautiful example of manly and restrained pathos, it seemed to me, of which language and looks could be capable. No one who heard it could doubt the existence of a deep well of tears under that lofty temple of intellect and power.

THE ENGLISH EPISCOPAL CHURCH.

This church, with its nearly 16,000 clergy, compares, at present, very disadvantageously with the dissenting churches, as regards the influence of its ministers. The causes of this difference are sufficiently manifest, to all who bear in mind how easily worldly-minded and even vicious men can obtain appointments to rich benefices. The contracts of character among the clergy, are undoubtedly greater in the English, than in any other of the Protestant churches. Whilst very many are distinguised for learning, piety and exemplary faithfulness, there are others, as is universally admitted, who to speak moderately, have no claims to any of these qualifications.—And how can we expect it to be otherwise, so long as benefices are bought and sold? What reasonable hope can any church have of a pure ministry, that shall command respect, maintain the desired influence on the character and morals of a community, or even preserve long its very existence, (except under the powerful arm of Government) while the religious spirit, character and attainments of its ministers, are not leading considerations with those who elect or appoint them to office. The existence of such a state of things in the English church, for a long period past, has visibly weakened its hold on the confidence and affections of the people, and must ere long, lead to essential changes in the ecclesiastical establishments of the country. The dissenters of England, and especially the congregationalists, who have about 2000 churches, seven or eight theological seminaries, and a talented, zealous and exemplary ministry, are laboring with great energy for reforms which hasten their consummation.

Thus far we had written before we noticed, in the Christian Witness of last week, an article headed "Secessions from the Church," from which we give the following passage.

"We lament to state that an effort is now being made to draw off from the Established Church of England a large number of the clergy, in order that they may adopt 'Independent' principles, under the leadership of a member of a noble house, (Gainsborough) whose secession has, during the last few months, excited some attention. The names of several excellent men have been handed to us as having intimated their intention of joining the new movement, and many others, it is said, are "halting between two opinions."

The earnest tone in which the editor of the Witness refers to this schism, and expostulates with those concerned, shows his impressions of [illegible] Whether this tendency to division will extend and increase, or be checked and smothered for a time, to break forth again ere long with greater strength and better prospect of a thorough reformation in ecclesiastical affairs, it would be rash in us to predict. But that the power and influence of the hierarchy will before many years be essentially curtailed, if not quite revolutionized, is not difficult to foresee, unless some very important and wise reforms are soon made.

AUTUMNAL CONVENTION.

All persons intending to be at the convention in Portland can procure tickets at Crosby & Nichols' bookstore, for going and returning, at two dollars. The tickets will be good for Tuesday, Wednesday, and Thursday. Members may take at their option, the Eastern or the Boston and Maine Railroad. The train will leave at 7 o'clock, A. M. and the convention will assemble on Tuesday at three o'clock P. M., instead of five, as before notifed. Tickets from Salem, Newburyport, and Portsmouth may be had at Bookstores in those places for half the usual rates.

The gentlemen are requested on their arrival in Portland, to proceed from the Depot directly to the Park Street church, where they will meet the committee of reception.

CATHOLICS AND THE COMMON SCHOOLS.

In a late article in the "Star in the West," we are told that the "Catholics have commenced a war upon the Common School system of the United States." This is attributed to the Jesuits, whose opposition is grounded on the obstacles which the system places in the way of their influence. In reference to them, and in confirmation of the charge, the paper alluded to says:—

"Their organ in New York City, the *Freeman's Journal*, in a late article, calls on the Roman Catholics in that State (New York) to prepare a vote for such men, at the November election, as may be designated as candidates, opposed to the common schools. The editor makes several charges against the system, and pronounces it irreligious, unjust, oppressive, and only worthy to be destroyed, root and branch."

It is well known that for some years past a controversy has existed in regard to the schools, between the Catholics of New York State, on the one part, and the School Commissioners. The merits of the controversy we do not understand. We should be glad to see them set forth in some of the New York papers, and the evidence furnished, if it exists, that the opposition charged on the Catholics is founded in denominational jealousy of the religious influence of the schools.

There can be little doubt, that in most of our cities and towns, there exists among a portion of the Catholic population, considerable jealousy, in regard to the influence of our public schools on religious belief. Such persons either send their children to private schools of their own, or holding back altogether, leave them to roam at large, and gain only that instruction which renders them the pests of society. With the greater part, however, of the Catholic population—the respectable and intelligent of our own and the neighboring cities and towns, we think this is not the case. They generally send their children to the public schools, where they acquire information which tends to enlargement and liberality of mind,—and where by forming acquaintance and holding intercourse with those of a different faith, the religious prejudices of each are softened, and the way prepared for far more harmony of feeling and intercourse in the next generation than exists at present, and for a more fair appreciation of the merits and claims each of the other's faith.

AMERICAN UNITARIAN ASSOCIATION.—No. 3.

Mr. Editor,—An impression appears to be entertained by some persons, that the American Unitarian Association has not accomplished all that might have been expected from it, and this alleged inefficiency is made a ground of objection, though whether to the plan or to the management of the institution is not always clear. If there be foundation for such a charge, it might be a question, whether those who wish to see the Association exercising a wider influence ought not to lend it their support, rather than stand by and complain of its narrow sphere of action or the small results it produces. But in respect to the complaint itself,—an institution may be rendered inefficient either by the cumbrous nature of its organization, or by the scantiness of its resources, or by the bad management of those who conduct its affairs. The organization of the Unitarian Association is so simple, that no one probably would find here cause for dissatisfaction. The course pursued by the Executive Committee in the management of its affairs should not subject them to censure, if they have made a good use of the funds and opportunities at their command. Now I believe it can be shown that they have not only endeavored to make the best use of the means with which they have been intrusted, but have in general succeeded. It should be considered that various claims are brought under the notice of the Committee, who are compelled to divide the appropriations among so many objects that no one can receive a large amount. So anxious have the Committee been to make the Association an instrument of extensive usefulness, that at one time it was burthened with a considerable debt arising from the excess of expenditures over receipts. The Committee of the last year, after a successful effort to relieve the Association from this embarassment, resolved to avoid its recurrence, and strictly limit themselves to such an amount of appropriations as might be justified by the amount of income. No one, I presume, will question the correctness of this principle. Let me remind your readers of the variety of purposes which the friends of the Association are used to promote. The printing of tracts, in editions of five or six thousand,—the publication of small volumes, now in course of preparation,—the circulation of Dr. Channing's works and other writings, which are put into the hands of agents for sale at low prices, after purchase of large quantities by the Association, the support of missionaries employed for periods of different length in places where at present a foundation only can be laid for a permanent ministry,—grants to religious societies that need assistance in sustaining a permanent ministry,—occasional aid in building houses of public worship,—assistance furnished to young men in pursuing their theological studies,—these are objects that constantly solicit the attention of the Executive Committee. How is it possible that, with only $10,000 a year to be distributed in so many directions, any very marked result should be produced? "Little by little" must the work proceed, and seldom can we point to any single operation as productive of great effects, when all our operations must be conducted on so small a scale.

It would be wrong, however, to measure the usefulness of the Association by its direct or positive action. Much may be effected, of which no note can be taken in an annual Report. The existence of such an institution, at once enkindling and concentrating the sympathies of brethren scattered over a wide region of country, is an advantage which may be differently estimated, but certainly ought not to be overlooked. The anniversary meetings help to increase the unity and force of our body. The office of the Association, centrally situated, affords conveniences that might be missed, if they were withheld. Correspondence maintained throughout the country, and the devotion of their time by gentlemen who relinquish other engagements that it may be their whole business to speed a knowledge of Christian truth and enlarge its influence, are benefits connected with the Association, that also merit consideration.

Justice, therefore, seems to forbid that the officers of the Association should be charged with negligence or inactivity. I may add, that there is no merely honorary office held by any one in connexion with the Association. All the officers are members of the Executive Committee, and are expected to bear their part in the responsibleness and labor of its proceedings.

If the Association incur the charge of inefficiency, in consequence of its meagre income, I would plainly ask, who are accountable for this poverty. The Secretary, or the Executive Committee, can do no more than devise, mature, and execute measures for drawing towards the Association, the support of its friends. This support may be given, in part, by counsel and sympathy, but unless it be also expressed by pecuniary contributions, the ability of the Association to produce any visible effects must be crippled. Without any annual receipts, it could do very little. It could print no books, it could distribute no tracts, it could employ no missionaries, it could not do any thing which required an expenditure of money. Let its funds be small, and its action on the public mind by any of these instrumentalities must be small. As its funds increase, its efficiency will increase,—its operations be extended, and its Reports contain more to satisfy the expectations of its friends. The complaint which we are noticing falls back upon those who feel an interest in the prosperity of the institution, yet pay nothing, or little, into its treasury. If they withhold their subscription from actual inability to meet the least demand of this kind, we will gladly accept their counsels in place of their cavils. If they entertain doubts that obstruct the stream of their generosity, we beg them to give the whole subject a fair examination, and see how little ground there is for discontent. If they simply cloak an indisposition to bestow their money upon religious objects beneath the language of general complaint, we would suggest to them whether silence would not be alike more honorable to them and less injurious to the institution to which they profess an equivocal good-will.

E. S. G.

FOREIGN CORRESPONDENCE.

London, Aug. 30th, 1849.

The South Eastern Railway, much stigmatised by Punch for its deceptive promises of a twelve hours journey from Paris to London, has at last restored me, after twenty weary hours by land and sea, to the mighty capital of the world. For such London is felt to be more strongly than ever, after a trip to Paris. The French city itself, so large, and so busy, affords a good standard by which to measure the immensity of the English metropolis. Paris defined by its barriers and walls can be grasped and comprehended. And this comprehension is assisted by the division of the city into its parts as different from each other as the old from the new town of Edinburgh, and still further separated by the Seine. The old city of Paris watched by the grey towers of Notre Dame, and picturesque with the stately hotels of the old noblesse, and the dark churches of the old religion, the seat of the academics of art, of the colleges of the Institute,—in fact the home of the intellectual life of France, seems like a foreign town, when you enter it from the gay boulevards and squares of the cosmopolite modern capital. This division facilitates the understanding of the whole city which unfolds itself as the brilliant, splendid and active inland capital of a great kingdom. But London completely confounds the mind. The Thames crowded with the shipping of every nation, introduces you on either side to a mighty wilderness of houses, through which you may walk for hours, "nothing before, nothing behind," but the limitless, endless, grim solidity of brick. Everything in Paris, looks as if intended for entertainment, everything in London has a serious aspect, and you are sure that there is some meaning very deep and world important in these million operations which are going on around you. The very rest of London is the rest of a giant. Paris released on Sunday, is all alive with brilliancy—London looks exhausted and silent as with the week's work of mankind. "One might as well pass Sunday at the bottom of the pit in the great Pyramid, as in London," said a recent French visitor to the English city. This enormously busy character appalls one in London—and I feel relieved when I escape into my quiet chamber to relate my impressions of the great Peace Congress. The proceedings you will find quite fully and justly reported in the Non-conformist, which I forward. One correction, however, is important. The French press generally, very far from treating the Congress contemptuously, canvassed its proceedings with very surprising respect. I have by me at this moment a dozen newspapers, the most influential in Paris, which all, with one exception, speak in terms of the highest praise, of the good sense, ability, and philanthropy which distinguished the meetings. And this praise was very well merited,—for when the American delegates sailed, it was far from certain that any Congress at all would be held, and we crossed the Atlantic, therefore, I think, with no very exalted expectations of the affair. But when I arrived in London, I found that not less than six hundred English, and nearly thirty American delegates, were to assist at the deliberations in Paris, I began to hope that the Congress of 1849, would prove to be not merely as a symptom, but as a fact, an important era in the progress of civilization. And this belief has been on the whole, confirmed by my observations on the Congress itself. The enthusiasm manifested by the delegates—the fidelity with which, despite the attractions of Paris, the meetings were attended,—the sensible and earnest tone of most of the speeches—and above all the consideration manifested towards the Assembly by the court of France, gave to this meeting of the friends of Peace, a character of respectability and importance which will lend to the doctrines of Peace, unexpected weight, and will call the attention of the European people, to the true and natural relations of civilized communities. And this was the chief, the all-important result to be gained. To the majority of France, the idea of a Peace *system* is something entirely novel. That the result of war is a relic of barbarism, that it can occur only when the reason of man is subordinated to his passions, and therefore presupposes a degree of thoughtlessness and ignorance among the people, wholly inconsistent with their progress, in happiness and in power—these are notions which, however old in fact and primitive in character, are yet new to the reflection of the masses, as they are foreign to the policy of governments. And if the Peace Congress, as I believe will be the case, succeeds in calling the mind of Europe to action on these truths, it will have fulfilled a worthy and glorious mission. As a fact, then, full of good promise for mankind, the Congress of Paris may be considered as one of the most important occurrences of the century. The establishment of the pacific system of international jurisprudence, founded on the authority of the pacific common sense of mankind, has been regarded as a dream of Utopian theorizers. But a Congress of nearly a thousand men of character, and respectability, convened from two hemispheres and from different nations, comprising representations of the Assemblies of England, France, America and Belgium, presided over by one of the most distinguished authors of France, received with honors never conceded but to Sovereigns and ambassadors by the most military people of Europe, and commanding in the most military of her capitals, crowded audiences of her best and most intelligent citizens—this is a fact hardly reconcilable with the theories of those who represent the men of Peace as amiable, but helpless fanatics. From the admission of the members without passports or the examination of baggage, to the reception of the Ministers of Foreign affairs, the conduct of the French authorities towards the delegates, expressed a full recognition of the importance of their object and the respectability of their character. On the utility to the cause of Peace, of this recognition I need hardly insist. Hardly less important will be the results of the Congress in the feelings of mutual good will which it has planted in the hearts of so many citizens of different nations. The speeches of Cobden and Hindley, will be read in every commune of France—those of Victor Hugo and de Girardin, of Coquerll and Deguerry, in every town of England, and a silent, but mighty influence will thus be directed against those national prejudices, which have so long impeded the union, and therefore the progress of mankind. In view of these facts, therefore, I cannot but regard the Paris Peace Congress as a most serious and opportune auxiliary to that tranquilization of Europe, on which her social reformation and renewal, so entirely depends.

Of the character of the discussions, the report which I forward will give you some idea, and I forward it in preference to drawing up an account from my own notes, because my own impressions were less favorable. With the best desire to find eloquence and noble sentiment in every speech, I was compelled to feel that among our own metaphysical Yankees, the oratory of France and England as represented in Paris, would seem lamentably deficient in intellectual power and in force of expression. Mr. Cobden, whose manner, calm, cool, energetic and poetical, was a most admirable specimen of statesmanlike eloquence—and Emile de Girardin, a speaker thoroughly and unpleasantly French in gesture and excitement, but withal clear headed, forcible, and free from rhetorical declamation—were the only men whose performances impressed me as in any worthy degree remarkable. Truisms elegantly expressed—or rather ejaculated, moral epigrams sparkling [illegible] and almost as noisily exploded—these were the staple of the French orators, while the English speakers hesitating, and of poor speech, plunged out of one helplessly involved sentence into another, under cover of the benevolent "hear, hear" of their compatriots. M. Coquerel (to whose heretical presence I understand we were indebted for the absence of *all* the evangelical protestant clergymen of Paris) is a peculiarly eloquent speaker, thoroughly master of himself, and confident in his power, keen and sagacious—but wanting, as it seemed to me, in every thing like sincerity and earnestness of feeling. The Abbe Deguerry, cure of the Madeline, who produced two great "effects"; the first by shaking hands with M. Coquerel as he left the tribune, the second by a well-timed and *truly* catholic allusion to the St. Bartholemew (the anniversary of which day was the last of the session)—conceived in a noble spirit and most simply expressed—is a man of great action and impetuosity, but of little depth or vigor of thought; indeed, I think, I express a perfectly safe opinion, when I say that I have heard in two days of our Anniversary week in Boston, more effective and really oratorical speaking than we enjoyed during the three sessions of the Congress. And yet the delegates, French and English, were unmeasured in their enthusiasm, and received the smallest favors in the way of sound doctrine or ordinary morality with a gratitude which astonished me. And our American speakers who were treated with no great consideration by the committee, and were hardly the worthiest representatives of American eloquence, received a full measure of applause and of admiration. Intellectually then the Congress deepened the conviction made upon me, thus far, by all my European observations,—that there is an amount of mental activity, of really profound thought current in New England, which is not equalled elsewhere. But these criticisms of the natural character of the Congress, do not affect my views of its importance, considered relatively to the efforts of wise and thoughtful men, every where, for the awakening of the nations to their true and permanent interests, rights and duties.

MRS. ELIZA GARNAUT.

It is hard to comply with your request for some further notice of the character of Mrs. Garnaut. Those of us who knew her feel it impossible to tell her worth; while the words which to us are tame and halting will be read by strangers as the usual exaggeration of an obituary. I knew her long and intimately, and though it has been my lot to know many rare and devoted men and women, I can truthfully say the sight of her daily life has enlarged my idea of the reach of human virtue. I am indebted to her for a new lesson of practical Christianity, and I read now the instances of singular heroism and disinterestedness with anointed eyes.

Mrs. Garnaut was the second daughter of Wm. and Ann Jones, and born at Swansea, Wales, on the eighth day of April, 1810. While she was at school near Bath, her parents died, leaving to her care an elder sister then sinking in consumption, and a brother and three sisters younger than herself. To these she was father, mother, brother and sister, watching over their interests and devoted to their welfare till years separated them to various fortunes. Subsequently she married Richard Garnaut, the son of a French emigrant, a mechanic of great taste and ability. They came immediately to America, and finally settled in Boston, where, not three years after her marriage she lost her husband and eldest child.—Left alone, with her infant, in a strange land, without means and with very few friends, she manifested the same energy and trustfulness, the same putting aside of all regard for her own comfort and profit, which made her last years so efficient and beautiful. After an interval she connected herself with the Moral Reform Society of Boston and labored in its cause many years; and when worn out by the varied efforts which her restless benevolence added to the care and confinement of the Office she held, became the matron of the Home, established in Albany street for the shelter of orphan and destitute children. Exhausted by watching over the two infants of a woman who had died of the cholera, with no hope of saving them, but with all the tenderness of a mother's love, she fell herself a victim to the disease on Monday, the 3d of September, aged 39 years.

This is the outline of a long life, crowded into few years, whose every day was filled with more acts of love and service to others than most of even the devotedly benevolent are able or privileged to do in years.

The Societies with which she was connected were devoted to special objects; not so her heart. Her ceaseless activity made light of cares which were enough for the whole strength and the whole twelve hours of others; and found leisure to seek out and relieve all kinds of distress.—Hers was practical doing of good, and no service was too humble for her to perform. Children left in cellars by drunken parents and brought to her so loathsome and diseased that other benevolent institutions, though rich in municipal bounty, refused to take them in, she received not to give to domestics, (she had none,) but to wash, tend, cure and serve herself. Women and young persons for whom John Augustus could find no shelter elsewhere, he carried, without a doubt to her; and in those many cases where a woman's influence and aid are indispensable, Mrs. Garnaut was his adviser and companion. To the forsaken victim of seduction or temptation she has again and again given up her own room and bed, hoping, that if under her eye, she could strengthen their faltering resolution, and give them back to reconciled families. Again and again received, she has gone on with loving patience and been rewarded at last with abundant success. Women ruined by love of drink, and passing almost all their time in the House of Correction, fled to her for refuge from themselves; and lived usefully and virtuously after struggles and falls which would have tired out any heart and any faith but hers. In hundreds of towns are little ones whom her exertions have saved from utter neglect or the worse influence of abandoned parents, and provided with homes and instruction. Insane girls for whom she has found one shelter after another, from which morbid suspicions would drive them, always came back to her and rested content while under her roof. The morning after her death it was pitiful to witness the bitter grief of homeless and friendless persons, gathered by the news, who felt they had lost both parent and friend.—She died watching over what all saw were the death beds of children, from which so many fled, whose parents she had never seen; and in this her death was the exact type of a life given, so much of it, to those who from vice or extreme youth could not repay her even with gratitude.

A young woman, she put aside all thoughts of herself or danger to herself in reaching any she sought to save. Strong in a good purpose she entered fearlessly, alone, the most abandoned haunts of vice, ventured on shipboard at night to snatch a victim from certain ruin, and plain in speech feared neither station nor wealth in her rebuke.

Wherever Mrs. Garnaut was, might be said to be the vanguard of benevolent effort. Was her society devoted to children, still she could not shut her door to want even in adults. The emigrant who had neither acquaintances nor work, the criminal who needed aid, the fugitive slave, the sick woman, were all sheltered, or visited, or provided for. Many years of devoted labor had made her known to a large circle of friendless beings, and in every new trouble they fled to her. While engaged in moral reform she did as much for the intemperate, and gave her nights to sick chambers, where save her unwearied love none but the physician ever entered. Before the most loathsome disease, in the presence of the most resolute vice, neither her faith nor her love ever faltered. When others thought they had done enough and gave up, she still persevered, forgiving seventy times seven; and the poor wanderer seemed to feel there was one heart that would never be closed against her, and in every passing hour of virtuous resolution sought her, with full assurance of sympathy and aid, like a child who knows a mother's heart will never cease to hope: and in many cases was her faith sustained. Much doubtless was owing to the fascination of a manner, recognized by every one who came within its influence. It was the fitting expression of a heart overflowing with love for every human being.

Her own means, the little presents to her child, the compensation paid her, were used to enable the institution she controlled to go on: and they were given away as freely as the funds specially committed to her for distribution. She never looked upon any thing as her own. Dr. Follen has made a beautiful use of the sculpture of St. Martin sharing his cloak with a beggar. The emigrant, the intemperate woman just reformed, both too poorly clad to get places, the sick girl without friends or means, for whom this loving stranger has taken the shawl from her own shoulders, the shoes from her own feet, could have pointed to a daily practice of the same love.

Her life was cheered with some testimonies of gratitude, and a thousand histories of touching interest lie buried in her grave. She was a child to the last in her undoubting faith, in her entire unconsciousness of her own peculiar traits, and in the joyousness of her spirits. But though a child in her love and her unselfishness, she was profoundly alive to all the great questions of reform and social improvement. Taken early from school, life had been her only education, and with no leisure for books she had learned through her affections: and here, as our wisest statesman has said, "the heart was the best logician." She saw the right with the unerring intuition of a good heart. Neither sect, class, color or country, affected her feelings. In education, social reorganization, anti-slavery, the amelioration of punishments, the advancement of woman, she took a deep and intelligent interest, and felt how slight was the effect of all her toil on evils which grew from false principles. She had good intellectual ability, sound practical sense, rare judgment, sagacity that few could deceive, that probed every case, and did, what she did, intelligently.

Bereaved in so many of her relations, separated from her kindred, constantly in the presence of so much sickness and want, she was yet always young, the sunshine of any circle, enjoying life intensely, happy under all circumstances, full of health, her day perpetual gladness, as if the pathway had been as full of heaven as the heart that trod it.

We say of some, and very truly, that theirs is a Christian life; but it is very rare that, as in this case, the traits of any one are so unalloyed as actually to remind us of, to recal, the traits of the Great Master. I never knew one so unconsciously penetrated with the thought that she "came not to be ministered unto but to minister." She literally "cared for nothing," but, like Luther's bird, rested all her interests on the Infinite Love, after which her own life and spirit were so closely copied.

The marked peculiarity of her character was this entire giving up of herself to others, and the beauty of her perfect unconsciousness of it. We see many unselfish, many disinterested, many devoted persons. But neither word, nor all combined at all describe Mrs. Garnaut. What others do with effort, or at most, from a sense of duty, in her seemed nature. Yet not the heedless generosity of childhood or sentiment, but the harmonious working of a nature which 'existed *only to serve others* as naturally as a tree grows. So utterly unconscious was she of this active and unceasing devotedness, that she neither seemed to think herself different from others, or to deem they ought to leave the usual way of the world to be like her.

She had that rare union, great tenderness and great firmness of character. Though her heart bled at the sight of woe, she yet faced and alleviated sufferings of the most horrid description with a spirit full of courage and hope.

She died, worn out, doing all her kind heart dictated, and all the wretched needed, but more than one person's strength, or the means placed in her hands were sufficient for. She felt she had herself still to give, and died in the sacrifice. All this, so feebly described, was the work of one young woman, left in a strange land, without means and without friends. Those who know her, have the joy of remembering that they did not entertain this angel unawares. Her death practically breaks up the society she served. The Institution unspeakably useful, will be continued, but the motherly love, the tenderness, the readiness for every toil, the sympathy with all woe, the pre-eminent ability, working wonders with nothing, the heart which made the home so beautiful to visit, as well as so variously useful, are gone.—What she created, what nothing but her unique character sustained, dies with her.

As was said of the good English Bishop,—"Surely the life of one like this ought not to be forgotten. I who saw and heard so much of [illegible] shall, I trust, never recollect it without being better for it. And if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service."

Yours truly,

Wendell Phillips.

(For the Register.)

THE BROKEN BOWL.

The fountain flows, but where the bowl?
To catch from heaven the living stream,
That ever shall refresh the soul;
And make life's ills a passing dream.

'Tis broken at the cistern, broke;
Its waters spilled upon the ground,
The words of old the preacher spoke,
I too their truth like him have found.

Prepare, prepare new vessels still,
Though broken fragments round thee lie;
For thou must from the fountain fill,
And drink its heavenly stream, or die.

Come all that thirst! Come drink ye all!
The fountain pours its waters free;
Go, heed the Savior's earnest call,
"Come every one that thirsts to me!"

J. V.

DEER ISLAND.

This spot offers one of the best places for doing good anywhere to be found in our neighborhood. There are three hundred and eighteen persons under Dr. Moriarty's care at present; about forty interesting boys, presenting in their Sunday School last Lord's Day a very touching and agreeable sight; then there are many unhappy and degraded women sent to this Island for cure; would to heaven that here there might be a ministry to the mind diseased as well as to the exhausted, poisoned, brutalized body. The bulk of residents however appear to be foreigners; many of them just recovering from protracted sickness and in a very impressible state. On the Lord's Day their ample dining room is filled by a most attentive audience numbering perhaps one hundred and fifty—the children doing the singing with the assistance of their excellent Teacher.

A new building is already commenced to hold fifteen hundred persons, only one part of which will be completed at present; the buildings now occupied being of a temporary character and affording but poor protection from the winter storms. Whenever the new building is ready, many of those in the South Boston establishment will be removed to this healthier location, a regular chaplain will be employed and a more complete classification be made of the diseased, helpless or vicious supported here on public charge. Our friend, the Dr., seems to be loved as well as feared. His great energy is needed to temper his active benevolence. His powers as superintendent and as Port Physician necessarily throw a great responsibility upon him, with regard to the sick, the emigrant and the criminal, and we believe there can be but one opinion as to the fidelity and success with which his various duties are discharged. Several hundred dollars have been saved annually to the city by placing Dr. M. in his present position.

DR. CHANNING'S WORKS.

Some desire was expressed in your *last paper*, to know what was doing in the sale of *Dr. Channing's* Works at a distance from Boston. I hasten to say that the Unitarian Association has thus far availed itself of every safe opportunity. In journeying at a distance as well as in shorter trips, the Secretary will make it part of his business to make the acquaintance of persons suitable for this trust, and interested in its effective discharge.

The following books have been furnished to our agents, in amounts varying according to their desire, the probabilities of a large sale, the opportunities of the individual and his purpose of devoting himself to this work.—Channing's Works, Channing's Life, Peabody's Lectures, Peabody's Sermons and Memoir, Livermore's Gospels, and the Christian Communion Sermons. The following States have received supplies through twenty-seven agencies, Wisconsin, Iowa, Illinois, Missouri, Michigan, Ohio, Pennsylvania, New York, Vermont, New Hampshire, Massachusetts, Connecticut and Virginia, besides District of Columbia and California, among the principle stations, are St. Louis, Quincy, (Ill.) Fremont, Chicago, Milwaukei, Detroit, Burlington, Cleaveland, Meadville, Washington and Montreal.

Nearly seven hundred sets of the "Works" have thus gone out amongst the people at large, until all the funds which can be safely appropriated to this portion of the business of the Association are exhausted, and those who desire the

this enterprize should be vigorously pursued, must see to it that it is not abandoned now for want of means.

H.

[From the Salem Register.]

MRS. ELIZA LANDER.

In Danvers, on Thursday evening, Mrs. Eliza, wife of Edward Lander, Esq., and daughter of Capt. Nathaniel West of this city, aged 59.

A true womanly heart, a masculine energy, a childlike simplicity and frankness, a warm interest in all with whom she was in any way connected, a beautiful purity of mind, with a full share of the Christian graces, characterized the friend who has left us. During many years of various discomfort and disease, and under an accumulation of suffering which few are called upon to bear, a full and unwavering faith in the loving kindness of "Him who chasteneth not in anger," was a prominent and beautiful trait in her character. The goodness of her heart was not that negative kindness which is content with doing no wrong to her neighbor, but, like a fountain, overflowed from its abundance in constant streams of beneficence. There are those now successfully engaged in various business, who while in her employ in early life, received from her the rudiments of that education, and those principles of integrity and industry, to which they owe their success in life. Nor was her kindness confined to the immediate circle of her friends, but wherever, within her reach, there was sorrow or suffering, her cheering word and helping hand were quick to console and relieve. In her last hours, she expressed the consolation she found in the thought that "first among those that love the Heavenly Father," are "those who love their fellow men." Her labors done, she quietly awaited her great change, and sunk calmly to rest in the consciousness of a heart at peace with God.—Many, in various ranks of life, mourn the loss of the active friend and the ready counsellor, while her more immediate family will long deplore the absence of the guiding and supporting hand of the fond wife and mother. She was the dutiful daughter, the affectionate sister, the devoted wife, the fond mother, the active friend, the true neighbor, the good Christian. [Com.

NEW PUBLICATIONS.

BIBLICAL AND SABBATH SCHOOL GEOGRAPHY: designed for instruction in Sabbath School, and Bible Classes; comprising a geographical description of Palestine or the Holy Land; with the other regions mentioned in the scriptures of the Old and New Testaments, illustrated with colored maps and wood cut engravings. By S. Agustus Mitchell.

Mr. Mitchell is already favorably known throughout the United States, by his admirable series of School Geographies and Maps which are universally admitted to be equal, if not superior, to any now in use. The Biblical and Sabbath School Geography, which has just made its appearance, cannot fail to add to his reputation. The work is not only well adapted to the use of classes in Sunday Schools; but it contains much to interest and instruct the general reader. No family library should be without it. The text is written in an easy style, and the frequent references to particular passages in Holy Writ, will tend to interest the young in the study of the scriptures.

The maps are engraved upon steel, and are generally marked with that correctness, for which the author is so justly distinguished. The wood cuts are in good taste, and are calculated to interest the learner; and the chronological table of the principal events recorded in the Bible, makes it a desirable book for reference, if for no other purpose. We bespeak for the work a careful examination, and we doubt not it will have the same extended circulation that Mr. Mitchell's other books have met with.

The Statesman's Manual. Containing the addresses and Messages of the Presidents of the United States, inaugural, annual and special, from 1789 to 1849; with a memoir of each of the Presidents, and a history of their administrations; also the Constitution of the United States and a selection of important documents and statistical information, to which is appended an analytical Index, &c. Compiled by Edwin Williams. Embellished by portraits of the Presidents, engraved on steel. Four Volumes octavo. New York; Edward Walker, 1849.

Here is a work worthy of the title—*national*; being a complete and authentic collection of all the Executive Messages and Adresses from those of General Washington, down to the inaugural of General Taylor, together with a synoptical history of the Federal government in its consecutive order. To embody in so portable a shape, so great an amount of important statistical matter, must have been a work of great labor; and as the present production bears internal evidences of accuracy and fidelity—attributes essential in such matters,—there can be no doubt of its taking its appropriate place among works of high utility and permanent value. There is no intelligent citizen who does not frequently require such a work of reference, to meet the many questions of political and social life that are constantly arising. The ornamental covers are elegant specimens of binding, and the beautifully engraved portraits, as well as the letter press, are worthy the intrinsic character of the production; and reflect credit upon the taste and enterprize of the publishers. It must be understood that our commendatory remarks apply to the body of the work as a valuable collection of important public documents, and not to the original parts, biographical sketches, &c., which we have not had time sufficiently to examine, to express an opinion.

We commend this valuable work to the notice and inspection of our readers generally, with the belief that the large number of them who must find such a work desirable, will at once secure it.

Clarence, or a Tale of our own Times, by the author of Hope Leslie, &c. G. P. Putnam, 155 Broadway.

We have received this first volume of the reprint of Miss Sedgwick's works from Ticknor, Reed & Fields. It would be superfluous now to speak of the merits of "Clarence," a reprint of a work long before the public, and for which the name of its author carries with it a sufficient recommendation. The publisher deserves credit for the handsome and faithful manner in which his publications are sent from the press.

Hume's History of England. A new edition, published by Phelps, Sampson & Co.

The third volume of this very convenient edition of English History, is now received from Messrs. Crosby & Nichols. We have before referred to the edition, in the notice of the preceding volumes.

Q. Curtius Rufus. Schmitz & Zumpt's Classical Series.

This is a handsome duodecimo edition of Curtius, containing a small, but well executed map of the kingdom of Alexander; published by Lea & Blanchard, of Philadelphia.

Barnstable.—We are glad to be able to say that this ancient parish is in a flourishing condition, under the ministry of Rev. J. N. Bellows. A new organ of superior tone and power has been placed in the house, inside blinds have been furnished, a large choir is now enlisted and every sign of interest is afforded. It is pleasant to record the commencement of new societies under circumstances of promise; it is a more difficult work, sometimes, to revive one which has languished and become entirely discouraged.

But from personal knowledge we rejoice with this worthy society in the new day that has dawned upon them—in the courage that animates, the hope that cheers and the good feeling that unites them all. They have lately made a generous and successful effort in behalf of the Unitarian Association, and we are glad to see their prosperity evinced in such substantial deeds. The village is lovely in the summer time; and we trust to hear still more good news from the Cape.

Letters of Rev. Mr. Clapp. Two letters of Rev. Mr. Clapp, on our first page, are a continuation of a correspondence opened with him by the late Editor. Any reply, or criticism that may be expected on the position taken in these letters, will properly come from the late Editor—provided the future Editors shall deem it useful to prolong the discussion. We feel it due however, to ourselves, and to what we regard as Scriptural truth, to say, in general terms, that we dissent in some important particulars, from our respected correspondent.

RELIGIOUS INTELLIGENCE.

The Christians. Among the newspapers published by members of the Christian connection is one entitled the Christian Age, issued weekly at Cincinnati. It is 'Devoted to Original Christianity, Family Religion, and a Pure Literature." Under the editorial head, September 21, we find remarks which show that the great object of the labors of the body of Christians, in that part of our country, is a return to primitive Christianity, the promotion of Christian Union, as opposed to every form of sectarianism, an endeavor to restore the unity and catholicity of the original church. They say:—

"We think, indeed, from an attentive study of our history, as a religious body, that nearly all our discoveries in religious truth were induced by that principle, around which they arranged themselves, like iron filings around a magnet. And from that principle, too, we have derived our largest amount of success."

So we have in our community many from all denominations, from Baptists and Presbyterians, from Episcopalians and Methodists, who have embraced our principles, not so much because they found fault with those bodies, but because they considered that a new method had been devised through God's blessing to heal these unhallowed divisions, and to make the church what Christ prayed in one of the most solemn moments of his life it might be, "one," as he and the father were one.

We have thus reason to bless God that in some twenty-five years, a great body of 200,000 communicants has been gathered together on this basis of scriptural Christian union; a body which, though laboring under many of the disadvantages of incipient undertakings, is yet rapidly advancing in piety, intelligence and practical wisdom; thus affording to the world a substantial guarantee that all efforts at securing the unity of the church are not necessarily destined to be failures.

Irish Protestant Church. It appears from the Report of the Commissioners of Public Instruction, in 1837, that there were 99 benefices with less than 20 Protestants in each; 124 with 20 to 50 Protestants only, and 41 without a single Protestant. For the spiritual care of 853,000 Protestants in Ireland there are two archbishops, ten bishops, and 2,770 clergy. For the support of these, in addition to the value of palaces and parks for bishops, and glebe houses for the clergy, there is annually appropriated upwards of three millions six hundred and nineteen thousand dollars, $175,000 of it being received by the two archbishops and two bishops. By which it appears that the expense of this religious instruction and care is at a rate upwards of $4,000 annually for each one of the 853,000 Protestants for whom it is provided. How and from whom are these immense funds raised!

Congregationalist and New School Presbyterians in Illinois. In Knox county, Illinois, is a college patronized by these two classes of Christians, between whom a very unhappy state of feeling has for some time past existed; jealousies having arisen among the Presbyterians of an undue spirit of proselytism, on the part of the Congregationalists, and of a disposition to transfer the college into the keeping of Congregationalists exclusively. Of the contentions, thus far, the Presbyterian Herald says—

"It is only a small skirmish, which betokens a general contest which is yet to come off in the North Western States between Congregationalism and New School Presbyterianism, which is to result in the separation of the parties into two distinct denominations."

The Inquisition. A London correspondent of the New York Tribune refers to the conduct of the delegation of three cardinals named by the Pope to reorganize the government. He says:

This delegation has commenced its mission by re-opening the dungeons of the Inquisition, just abolished by Gen. Oudinot, for the confinement of Achilli, a former Roman Priest, converted to Protestantism, and exercising the Protestant ministry. It was an outrage, and I should not be astonished if England should take this occasion to express its opinion against the conduct of France on the Roman expedition. The Protestant powers ought, in my opinion, to demand the surrender of this man. The religious discussion is thus opened by this incident, and while it is attempted to crush the revolution by political compromise, it will be reproduced in a more serious form, and this time, definitely, in assuming the religious direction, that is to say, in going to the foundation of the social order, which still reposes on the authority of faith. Abjuration, in favor of Protestantism, I will venture to predict, will now make a noise at once in France, in Spain, and especially in Italy.

Free Church of Scotland. As an evidence of the energy and zeal of the Free Church of Scotland, it is stated that besides the erection, by voluntary subscription throughout Scotland, of very many commodious churches, parsonages and school-houses, and the respectable support of the ministry, there has been expended for home and foreign objects of benevolence alone, during the six past years since the secession, the sum of $1,214,000.

United Secession Church. Besides the Free Church there is the "United Secession Church," who have recently assumed the name of "the United Presbyterian Church of Scotland." It is represented, in the Orthodox papers, as purer in doctrine and more strict in requirements than the Free Church. It has established and liberally and effectively sustains, both home and foreign missions.

Rev. Dr. Bethune has resigned the pastoral charge of the Third Reformed Dutch Church in Philadelphia.

New Baptist Church. The corner stone for a new house of worship on Southac, near Grove street, was laid on Thursday of last week. Rev. Dr. Sharp, Rev. Mr. Neale, and Rev. Mr. Serrington, of the Church in Belknap street, took part in the exercises. The house is to be for colored worshippers.

Judaism. It is the opinion of Dr. Lilienthal, the chief Rabbi in the United States, that Judaism has a prospect of a firmer footing in this country than in Europe. When ten Jews are gathered in a place they organize a congregation with all their peculiar ceremonies. The number of Jews in North America is estimated at 5,000. In the West Indies there are 700 more.

Germans. The German population of Missouri and Illinois are estimated at 200,000. The Western Watchman urges the establishment of a Missionary Association for the Germans of the union.

Churches in Texas. The Texas Presbyterian says "there are not less than one hundred churches in Texas, and not a single theatre."

A Clerical Law Suit. It was stated in a paragraph puplished in our paper yesterday, on the authority of another journal, that the Rev. Mr. Fairchild had brought an action for libel against Rev. Dr. Adams of this city, claiming very heavy damages.—We understand that in 1845 the Suffolk Association of Congregational Ministers, on grounds that were then a subject of public notoriety, excluded Mr. F. from the Association, and that recently that gentleman has demanded of the Association to rescind the preamble and vote of exclusion, as false and libellous. The Association having voted not to rescind, he has since brought this suit against one of the prominent members of the Association, as responsible for the language of an act of the ecclesiastical body of which he is a member. The case, if pursued, will present a novel question for a Court of Justice. [Daily Adv.

Political Conventions.—The different political parties of this state have recently held conventions for the nomination of candidates for the offices of Governor and Lieut. Governor! The Democratic portion of our citizens have nominated Geo. S. Boutwell, Esq., of Groton, for Gov. and Hon. H. W. Cushman, of Barnardston, for Lieut. Governor.

The Whig convention was held on Wednesday last, at Worcester, and the present incumbents of office, Hon. George N. Briggs, and Hon. John Reed, were unanimously nominated for the offices of Governor and Lieut. Governor.

Immigrants.—In the last passage but one of the ship Plymouth Rock, from Liverpool, she brought between five and six hundred passengers. In her last passage, recently completed, she brought only 270. This shows that immigration for this season has nearly ceased. One of the reasons assigned for this fact, is, that potatoes are selling lower in the Irish markets, than at any time during the three past years.

FOREIGN INTELLIGENCE.

Arrival of the Canada. By the arrival of the English steamship Canada at Halifax, bound for New York, English news to the 22d. ult., has been received. From England there is no news of interest. The most gratifying event is the abatement of the ravages of the cholera. The deaths in London, by the disease have been upwards of 12,000.

The potato disease is prevailing to some extent in Ireland, and a slight effect has been produced thereby on the price of breadstuffs.

Rome. The Pope's delegation of three cardinals, to conduct for the present, the affairs of Government and prepare the way for his return to Rome, has resulted unfavorably to his authority there. Their attempt to revive the Inquisition, and to punish men for pretended political offences, has induced Louis Napoleon to interfere, and to say to them in a letter to his ambassador there, that "the French Republic did not send an army to Rome to stifle Italian liberty." He says

"The re-establishment of the temporal power of the Pope must rest upon these bases—general amnesty, secularization of the administrative power, Napoleon's code, and a liberal form of government."

There is no doubt of the authenticity of this document, and that the views are sanctioned by the French Government. The Pope, it appears, read the letter with great astonishment. It has defeated, for the present, his plan of returning to Rome. He will fix his residence at Portico for the winter.

Gen. Rostolan has been appointed to the command in Rome, and is instructed in the absence of the Pope to carry out with vigor the line of conduct specified in the President's letter.

France. The following article is among the items received by the steamship announced.

A good deal of attention is directed to the metropolitan council of the clergy, which has commenced its sittings at Paris. If we are to judge from the list of questions which are to form the subjects of their deliberations, we can scarcely imagine that the councils of ancient times could have had more important matters to discuss, the most recondite theological points of doctrine being strangely enough mingled with common-place subjects. Everything appears to be conducted with great pomp and ceremony; almost all the bishops and distinguished clergy of France are assisting at the council.

Turkey. The London Sun has the following spirited remarks on the refusal of the Sultan to deliver up the Hungarian refugees to Austria.

It does honor to Abdel Meshid and honor to the Turkish ministry. They have nobly done their duty, and have refused to become panders to the vindictive blood-thirstiness of Francis Joseph and of Nicholas. The Russian ambassadors at the Porte demanded the extradition of the Hungarian officers, Kossuth, Dembinski, Perczel, Mesmerases, and their companions. A Russian General arrived at Constantinople on the 15th, on a special mission; that special mission being to bully the Sultan into a compliance with the demands of Austria. A council was held, and the Turkish government resolved not to surrender the Hungarian refugees to either the Russian or the Austrian government; and on this decision being communicated to the Sultan, he declared in the most impressive and determined manner, that the refugees should not be given up, let the consequences be what they might. We trust that Lord Palmerston will do his duty as nobly as the Sultan has done his, and Russia and Austria will be given distinctly to understand that war with Turkey for such a cause, means war with England. We are rejoiced to find that Kossuth and his companions are furnished with passports from the English Ambassadors, and we trust that every assistance and support will be rendered by England to the independence of Turkey against the attacks of Russia and her vassal Austria. [London Sun.

☞ FRENCH, GERMAN AND LATIN LANGUAGES. Professor Frederick W. Bogers, Pastor of the German Evangelical Lutheran Congregation, desires to give lessons in French, German and Latin. He taught for several years in the University of Michelstadt, as one of the faculty: and refers to Rev. Dr. Kirk and F. W. Holland.

His residence is 14 West Castle st. oct6

☞ FRAGMENT SOCIETY. The Thirty-Seventh Annual Meeting of the Fragment Society, will be held at the house of Mrs. Seth W. Fowle, 15 Beacon Street, on Monday, Oct. 8th, at 3, P. M.

Members who may be unable to attend, will please send the amount of their subscriptions at that time.

In behalf of the Board,

oct6 M. C. SMITH, Sec'y.

☞ THE BOSTON ASSOCIATION, will meet at the house of Rev. W. R. Alger, at Mt. Pleasant, (Roxbury,) on Monday, P. M., 8th Oct.

oct6 [SAM'L B. CRUFT, Scribe.

☞ THE MIDDLESEX SUNDAY SCHOOL SOCIETY SOCIETY, will hold its Eighth Annual Meeting at the South Congregational Church, Lowell, (Rev. Mr. Miles's), on Wednesday, the 17th instant, at 9 o'clock, A. M.

The Annual Report of the Secretary on the condition and prospects of the several Schools will be presented in the morning, and a discussion will be held. The officers of the Society will be elected.

At 2, P. M., the Society will assemble for Public Worship. A Sermon will be preached by Rev. George Putnam, D. D.

Teachers and Friends of the Sunday School are invited to attend. FREDERIC A. WHITNEY,

oct6 2is Sec'y M. S. S. Soc'y.

☞ THE ANNUAL MEETING OF THE FATHERLESS AND WIDOW'S SOCIETY, will be held at the house of Mrs. Samuel Johnson, No. 7 Franklin Place, on Wednesday, Oct. 10th, at 3½ o'clock, P. M. oct6

☞ WANTED. Copies of the Christian Register of last week, Sept. 29th. Also, No. 36, or Sept. 8th. Those who can conveniently spare copies of these numbers, after reading, will oblige the publisher, by forwarding to this Office.

oct6

MARRIAGES.

In South Boston, Oct. 3d, by Rev Mr Capen, Mr Jesse Harding, to Miss Jane, daughter of the officiating clergyman.

In Roxbury, 26th ult, by Rev Dr Putnam, Mr Artemas W. Wilder to Miss Susan Augusta Stevens.

In Pembroke, 20th ult, by Rev Morrill Allen, Mr. Geo. F. Hatch to Miss Marcia, daughter of Horace Collamore, Esq.

In Stoneham, Sept. 30th, by Rev. John Haven, Mr John Kingman of East Bridgewater, to Miss Lora G., youngest daughter of Darius Stevens, Esq., of Stoneham.

In South Abington, by Rev Dennis Powers, Mr William R. Vining to Miss Susan A. H. Whitman, daughter of Hon. Jared Whitman, all of A.

In Taunton, 27th ult, Mr George H. French of Boston to Miss Francis W., daughter of Hon. Marcus Morton.

In New Bedford, 27th ult, Mr Charles S. Francis of New York to Miss Averic Parker, daughter of W. H. Allen, Esq., of N. B.

In Norwich, Conn., Sept. 26, by Rev H. P. Arms, Caleb Wright, A. M., Author of "Lectures on India," etc., to Miss Sarah Adaline Lord, of the former place.

DEATHS.

In this city, Francis, youngest child of Mr. Clement Willis, 7 yrs.

Miss Hannah Eliza P., daughter of Mr Asa Fish, 18 years 10 mos.

Joseph Henry, son of Joseph Jr., and Caroline Gardner, 1 yr 10 mos.

In Roxbury, 23d Mrs Martha W., wife of Joshua Hayes, and daughter of Lemuel Richards, 34.

In Walpole, 29th ult, Sarah Sumner Bellows, youngest daughter of Geo. W. Grant, 14 mos.

In Rye, N. H., 16th ult, John W. Parsons, M. D., 71.

In Grand Lake, Ark., 5th ult, Mary, consort of Thomas Lathrop, formerly of Cohasset, Mass., in her 90th year.

Miss Huldah E. Thayer. Died, on the 22d ult., in the town of West Bridgewater, Mass., Miss Huldah E. Thayer, aged 55 years.

The deceased was a member of the Church in this town for several years, and gave evidence of a pious and Christian character. During a long and painfull illness she manifested a strong confidence in the goodness of her heavenly Father, and was resigned to his will. In life she was esteemed and respected by all who knew her, and having entered into her heavenly rest, she is remembered with a Christian affection. Her funeral was attended by a large circle of acquaintances and friends, and religious services were performed by the pastor of the Church to which she belonged, aided by the Rev. Mr. Whitman of East Bridgewater. The memory of the just is blessed. [Com.

Mrs. Susan E. Evans. Died at Jamaica Plain, on Saturday, the 15th ult, Mrs. Susan E. Evans, wife of Edwin Evans, aged 28 years and 8 months.

In the death of this estimable lady of the prevailing sickness which has brought sorrow and sadness into so many homes, a kind husband is deprived of a devoted and affectionate wife—an only and youthful daughter of the care and protection of an exemplary mother. Her refined taste, quiet and gentle spirit and agreeable manners gained for her the esteem and love of all around her, who deeply deplor the loss of an interesting friend and companion. Her husband and friends to whom the loss seems irreparable may find consolation in her peaceful and happy death, and in the fervent hope she expressed in her last moments of being reunited with them in heaven. [Com.

FLANNELS.

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At Home.

DR. MORTON Surgeon Dentist, No. 19 Tremont Row, opposite the Boston Museum, will personally employ his discovery (Ether,) extract and fill teeth, and insert his beautiful artificial ones, without the slightest pain.

oct6 eoptf

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ON THE NATURE OF THE SOUL, Instinct and Life, as distinguished from the Doctrines of Materialism. By Martyn Paine, A.M. M.D., Professor of the institutes of Medicine and Materia Medica in the University of New York, Member of Foreign Academies of Science and Medicine, &c.

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S. G. SIMPKINS publishes the following series of highly approved Sunday School Manuals.

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WOULD RESPECTFULLY ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which is certified to by the editors of the following Journals, after having personally examined several different cases.

[From the Boston Medical and Surgical Journal.]

"Gold Plate Work in Dentistry. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the swaying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"Gold Plates in Dentistry. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could exert a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"Great Improvement in Dentistry. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight, according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great incovenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. eoptf oct6

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July, 1849. *Charles Beecher.*

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. 6weopis. sep29.

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THIS Institution is in the seventh year of its existence, and is known to many citizens of the Commonwealth. To those less acquainted, it may be proper to state, that the number of pupils is at present limtied to 20: and ordinarily, lads are not received who are over 12 years of age; while those who enter before this age, remain as long after, as may seem mutually agreeable to parents and principal. The School is at perfect family, as the ability of the principal and circumstances will allow. The next term, or half year, will commence on the first Wednesday in November. Circulars of more specific information will be promptly forwarded to such as desire more particulars. In Boston, parents may inquire of John Homans, M. D., Geo. Howe, Esq., and G. B. Blake, Esq.

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POETRY.

LINES

Suggested by the illness of Rev. Dr. Pierce of Brookline, written June 20th, 1840, and sent to him by a young lady of the Baptist Society in Brookline.

He lingers with us yet,
Even as golden light at parting day
Lingers in beauty on the western sky.
Calm, peaceful and serene, his useful life
Is ebbing silently, and far and wide,
Young lips are murmuring for him
Their fervent blessings—and the aged friends
Whose lives have glided parallel with his,
Offer their heartfelt tribute to his worth.
But can we spare him yet? Oh Thou in Heaven!
(Who blessed us by apportioning our lot,
Within the circle of his usefulness,
His sweet companionship, his noble thoughts,)
We thank thee for his life! And for each word
Of kind advice and counsel he has given.
But must he leave us? And the vacant place
The blank he left, no other one can fill?
Yet, though we sorrow, let Thy will be done!
For oh, we know, we feel, that far in Heaven,
Thou hast a home for him—that there remains
A crown of light and glory for his brow.
Then should we longer bid him linger *here*.
Oh smooth for him the short descending path,
And then on angel pinions bear him home.
And grant this one petition, we implore,
That we in Heaven, who love him here on earth
May hear again his voice, blending its strains,
With all the sacred melody of Heaven.

LINES

Suggested by the decease of Rev. Dr. Pierce, by the same.

Listen! the tolling bell
Rolls its deep cadence on the summer air,
And gathering mourners swell
The numbers wending to the house of prayer.

Silence is on the throng,—
Save the deep organ notes so sadly sweet.
Why lingereth so long
The Pastor ever wont his flock to meet.

Hush! for he cometh now!
Cometh! But not as in the days gone by;
Death's shadow marks his brow,
And leaves its dimness in the half shut eye!

He cometh! Not as when
His brisk, firm tread was heard along the aisle!
But borne by sorrowing men,—
And mourning hundreds hush their hearts the while.

The solemn service o'er
They bear him hence in silence and in tears,
Never, no never more
Those lips shall counsel as in other years.

Never, no never more!
Henceforth a void is left! A shining light,
A beacon from the shore,
Is quenched, and sorrow shades us as the night!

Yet 'tis not quenched, but gone!
Leaving a blank where once hath shone a star,—
But from the world unknown,
The distant Heaven, it shineth yet afar!

We mourn who loved him here,
And who that knew him e'er could fail to love?
Yet we would dry the tear,
And strive to meet him in the world above.

The silvery locks are gone!
The voice can join our hymns of praise no more,
Heaven hath an angel won,—
Father divine! forgive if we deplore. H. W.

MISCELLANEOUS.

ENGLISH SOCIETY, MANNERS, RESIDENCES.

From the many pleasant letters, in Mr. Colman's late volumes, descriptive of English Scenery and Society, and especially of the condition and modes of life of the wealthy and titled classes, we select the following, which though familiar to some of our readers, will be new and gratifying to many thousands, to whom the book containing it is not accessible, and who otherwise would never see it.

NOTTINGHAMSHIRE, 8th Oct., 1843.

MY DEAR S——:

I begin early and will first thank you for your kind letter, which did not contain much news, but was heartily welcome, as a token of your affectionate remembrance. As the sands in my glass diminish, every token of good will acquires an increased value. A parent, worthy of the name, would desire, above all things, to find a response to his feelings in the hearts of his children; and much as I have seen of the world, of its triumphs, of its gaieties, and of its luxury and magnificence, I have never been for a moment shaken in the conviction that the best thing this side of heaven, the delight of life, its chief consolation, indeed, the very charm of existence, is in kind affections.

You see the date of my letter, and I have seldom in my life passed a more agreeable Sunday. I have been twice at Church, and am staying with the clergyman. He is a gentleman of fortune, and though without title himself, he married a lady of rank, and his family are allied by blood or marriage to some of the highest aristocracy in the kingdom. He specially invited me to come and pass a few days with him; and I came by appointment yesterday, and shall leave to-morrow, as my engagements do not admit of longer delay, though he has urged me to remain. He has a small church; a parish, with the exception of a few families, composed principally of tenant farmers and laborers. His salary is £900, that is about $4,500, and a house and glebe of about forty acres. His father, a man of great wealth, lives directly in his neighborhood. Imagine a beautiful country, not naturally fertile, but made one of the most productive by cultivation, and everywhere covered with a luxuriant vegetation; imagine roads as fine as can be trodden, without a pebble to impede the carriage, and bounded with green and neatly-trimmed hedges; imagine here and there a substantial farm-house, surrounded with acres and acres of green crops, and many of them with stacks of wheat and barley made in the most finished and beautiful manner, in some cases twenty, thirty, and even forty in number, containing, by estimate, two hundred and three hundred bushels of grain each (I am only stating facts;) imagine your approach to a large cluster of ornamental trees, through which you see the turrets of the house rising and occasionally appearing and disappearing as you approach; imagine several smooth avenues, bordered with shrubs and flowers of the richest description; imagine an extensive lawn, stretching far away in front of one side of the house, as smooth as Milton describes it, with the sheep and cattle grazing upon it; imagine a beautiful mirrored lake of half a mile in length and corresponding width, glistening and sparkling at the foot of the lawn; imagine a grove of magnificent forest trees, in the rear of the parsonage, with the tower of the old church mantled with ivy, showing its gray and venerable image among these trees, with its churchyard, and marble and moss-grown monuments, where Old Mortality might find congenial employment for days and months, and you will have some little notion of the exterior of my transient resting-place. Now enter the house, and find the libraries stored with books, and the drawing-rooms, elegant in their plainest attire, but crowded with the most beautiful objects of ornament and curiosity, and fitted up with every possible appendage of luxury and comfort; imagine an elegant dining-room, the table covered with the richest plate, and this plate filled with the richest viands which the culinary art and the vintage and the fruit-garden can supply; imagine a horse at your disposal, a servant at your command to anticipate every want; imagine an elegant bed-chamber, a bright coal-fire, fresh water in basins, in goblets, in tubs, napkins without stint as white as snow, a double mattress, a French bed, sheets of the finest linen, a canopy of the richest silk, a table portfolio, writing apparatus and stationary, allumettes, a night-lamp, candles and silver candlesticks, and beautiful paintings and exquisite statuary, and every kind of chair or sofa but a rocking-chair, and then you will have some little notion of the place where I now am, and indeed a pretty accurate and not exaggerated description of my residences for the last three weeks—four weeks—five weeks—three months—I cannot say how long, and then judge whether it is not likely enough to spoil me. For the last fortnight, for example, with the exception of one day, I have dined off of nothing but silver and porcelain, and have sat down each day to a table as sumptuous and abundant, and various and elegant as I ever saw at any dinner-party in Boston, indeed, more so, and much of the time with a large party of ladies and gentlemen, as elegant in dress and manners as you can meet with; never with less than four men-servants, many times with eight or ten, and in one case I counted eleven, eight of whom were in elegant livery, trimmed with silver and with silver epaulettes, &c., &c. What do you think is to become of me, for here I have got a month before me of the same engagements, and six months, indeed, if I would only accept my invitations. * * * * But I have not told you, after all, the best things I have found here—a gentleman and lady of the highest refinement and cultivation; he a clergyman, loving his duties and his people loving him, and doing what he can to make them happier and better; and his wife a gentle, courteous lady, entering into his tastes, and with ample means, the benefactor of her neighborhood.

BRANSBY, 14th October, 1843.

TO A YOUNG FRIEND.

[From Colman's Letters. Vol. 1, p. 112.]

MY DEAR E——:

I have not met with many young ladies of your age since I have been here. At most of the houses there is such a constant round and multitude of visiters, that they are kept quite in retirement; but when I have seen any of them, I have found them full of their studies, and obtaining an education in all the ornamental and substantial accomplishments. Indeed, what is a young lady without a good education worth, unless it should be merely as a well-dressed image, or piece of statuary, to be set up in a corner or a glass case. But education is valuable, not merely nor principally that we may command respect and attention from others, but as a resource of pleasure within ourselves, a storehouse from which we may gather the elements of the highest kind of enjoyment and happiness, that which is intellectual and moral, from within ourselves, and independent of the changes and caprices of fortune. * * * I am quite tired of the current opinion that the education of women should be limited to studies mere superficial; of all studies, that of the constitution of their minds is among the most important, and that of their moral character and obligations, a matter of the highest duty.

NEATNESS OF ENGLISH WOMEN.

[From Colman's Letters. Vol. 1, p. 19.]

LONDON, 1st June, 1843.

DEAR A——:

The neatness of the better classes of women is quite striking. The majority of them wear white cotton stockings, and they have too much good sense under an affected modesty to let their clothes draggle in the mud; but they raise their skirts a little, and you will see them elegantly dressed, and walking through, and crossing the muddiest streets in the rain, and not a speck of dirt upon their shoes or stockings. I wish our ladies at home could take some lessons from them. Another thing shows their good sense. They all, in walking, wear pattens or thick-soled shoes, as thick as cork shoes, or else goloshes. India rubbers are not seen. They have another practice which I greatly admire. They seldom wear false curls; but women whose hair is gray wear it gray, and seem to take as much pains with, and as much pride in their silver locks as the younger ones do in their auburn tresses. I have met a good many ladies in company, but I do not find them to differ greatly from those I left at home, among the well-educated classes. Manners, however, are certainly much more a study than with us, and, upon the whole, make society much more agreeable; for they are not put on for the occasion, but grow up with them as matter of course. Every thing in society proceeds much more quietly than with us.

MAINE—ITS COMMERCIAL PROGRESS.

The last annual report on commerce and navigation, contains valuable and interesting statistics which place in a clear light the important relation which Maine bears to the commerce and navigation of the country. These statistics are embodied in what we give below from a correspondent of the National Intellengencer.

It will be seen that Maine is taking the lead in the gigantic strides of this nation to commercial supremacy. That she is, in truth, *the* commercial state of this confederacy, and is at this moment, furnishing those additions to our mercantile navy which are swelling it beyond all former example, and rapidly extending it to a point where it will know no rival, as it now fears no competitor. *It is owing to Maine*, in a most remarkable degree, as the facts we are about to state will show, that the increase of our tonnage stands out in such bold relief before the world and that our ships lie at the door of every nation and people, all over the globe, ready to fetch and carry every commodity of commerce. It is owing to Maine, in an especial manner, that our commercial career bids fair to eclipse that of every nation that has ever existed, and makes us now amongst the cheapest and swiftest carriers on the ocean.—Maine, by so many supposed to be buried one half of the year in snow and the other half in fog, does to-day occupy a position more remarkable in a commercial point of view than that of any other state in this Union. And such are her resources that this position must be maintained, and become more striking and conspicuous at each successive year for a long period yet to come.—She is destined to reach a commercial pre-eminence hitherto unexampled. And until in the lapse of ages, some great unforeseen revolution in commerce shall perhaps occur, she will maintain it. She leans her broad bosom against the Atlantic, and through a thousand channels sends down her clear granite waters to meet and embrace its eternal surges. Their commingled flow eddy in a thousand inviting harbors, unsurpassed in rugged beauty, in capacity, and security.—These constitute her unchangeable characteristics, and point out her inevitable destiny. Her natural position and advantages are such as to make her defy competition, and to enable her to maintain against the world the appellation of THE GREAT COMMERCIAL STATE.

The report of the Register of the Treasury to which we have alluded, shows that the amount of tonnage built in the year ending June 30th, 1848, was 318,075 tons. An inspection of the table leads to the conclusion that upwards of a hundred thousand tons were *river craft*, such as steamers, sloops, flat-boats, &c.; leaving not much over 200,000 tons added to the external commerce of the country within the year. Of this, Maine alone furnished 90,000 tons, or almost *one half*. Massachusetts furnished forty thousand tons, and New York about as much, after deducting her contributions to the interior navigation of that state. But a more striking fact is, that the whole number of ships, barks, and brigs built is 428, of which Maine furnished 248, while all other states together furnished but 180. Now, it will be remembered that these three classes of vessels are alone engaged in our foreign trade. Thus the important fact is disclosed that Maine *contributes almost three fifths of the entire annual additions to our shipping engaged in foreign commerce* and nearly *one half* of all the additions to the whole external commerce of the country. We need add nothing to this statement to show that we have not unduly magnified the commanding position of Maine in her relations to the navigation interests of the country.

The tabular statements of this document also show that the tonnage of the country now amounts to 3,154,041 tons. Of this, New York owns 845,784 tons, (of which, however, a considerable portion is engaged in her interior navigation) Massachusetts 622,579 tons, and Maine, which in 1830 owned less than 150,000 tons, owns now 452,321 tons. These three states owning about one half of all the tonnage of the country.

They also show that one single county in Maine, (Lincoln) composing not the whole of one Congressional District, owns 190,000 tons of shipping; which is, with the exception of Boston, more than is owned by any Congressional District in the Union; New Bedford, Philadelphia, and Baltimore not excepted. New Orleans has a greater show of tonnage, but a very large proportion of it is river craft; and New York herself not owning so much to each representative district, when divided among her four representatives as this one county in the state of Maine.

The cause of the extraordinary pre-eminence of Maine to which we have now alluded is to be found, first, in her immense line of sea coast, which, measuring its indentations, is upwards of a thousand miles in extent, and penetrated throughout its whole length with a continuous succession of the very best harbors in the world. A greater number, indeed, than can be found in our whole Atlantic coast beside. Secondly, in the abundant supply of various kinds of timber adapted to ship-building, and in the vigilant enterprize of her citizens engaged in that pursuit. They have already secured by purchase large tracts of the best timber lands of Virginia and other Southern states, and annually make their forests echo to the sound of the Northern woodman's axe. They cut and convey to Maine the oak and pine of these distant states, and there convert them into ships. The ship builders of Maine have, it has been seen, in the extent to which they have prosecuted their business, far outstripped those of Massachusetts and every other state, while some of their specimens of naval architecture are equal to any of which the world can boast. Again, this pre-eminence is to be found in a sea coast population, bred under a rigorous climate, whose natural home is the ocean, and who court its invigorating gales and face its tempest blasts on every sea from Hudson Bay to the frigid circle of the Antarctic, and from the Gulf of Mexico to the waters which wash the coasts of Oregon and China. The sea coast population of Maine are competent to the fulfilment of the highest demands of the most ambitious nation the world ever saw. Brave, adventurous, hardy, intelligent, and indomitable, they need but scope to achieve the highest reputation. They have their opportunity in their commanding position, and they are already found more than equal to that position. The State is the nursing mother of a people who are destined to figure in history as the ship-builders, the navigators, and mariners of the world. The little sandy promontory called Cape Cod has a world-wide reputation. It deserves its honors.—But the great coast of Maine is to furnish a people who shall eclipse its highest glory. The maritime renown of Cape Cod is but an index to that which shall yet attach to Maine. Already the footsteps of her children are on every beach, and her ships on every sea. She is destined to swell our commercial marine till it shall dot the ocean with whiteness, and make the stars and stripes the most familiar flag which floats at the mast heard in the most distant regions of the earth. We hail, then, the rising Star in the East! THE GREAT COMMERCIAL STATE!

CUBA AND ITS RESOURCES.

This beautiful island, one of the earliest discoveries of the great Admiral, has been known to Europe since 1492, and has borne successfully the names of Juana, Fernandina, Santiago, and Ave Maria, and has found refuge from this confusion of titles in the aboriginal appellation. The most westerly of the Antilles, it equals in area that of all the other West Indies together: and is the only one of the large islands which approaches nearest the North American continent, one hundred and thirty miles, from which, an eminent Cuban naturalist maintains, by some great convulsion of nature at no very remote day, it has been separated. The length of the island, which extends nearly east and west, from the 74° to 85° west of Greenwich, is about 600 miles and its average breadth is about 100 miles—between the 20th and 25th parallels of north latitude. It is blest with the prodigal fertility of the tropical climates, while the elevation of its mountains permits the productions of colder climates to thrive. This lofty range of mountains, extending from Cape San Antonio to the Punta de Maysi, divides the island into two equal portions, and on its declivities and its valleys are regions as fertile and as healthful as any in the world. Rising to the height of 8,500 feet, it contains the sources of various streams which abound with peculiar and delicious fish, and which bring down no inconsiderable portion of gold dust, once esteemed of importance, but which now is neglected because the labor necessary to collect it, if expended in the cultivation of the soil, would yield thrice the return. The mountains also abound in other mineral wealth, among which are copper, which, since the completion of a portion of an elaborate system of railroads, 195 miles of which are now in operation, have proved most profitable investments. Principally in the hands of foreign capitalists, they employ many thousand miners, the wants of whom provide, for the small planters, that greatest of all protections and encouragements, a home market.

Marble and coal are also known to exist in considerable quantities, and the value of the latter is daily becoming more apparent from the rapid consumption of wood by the immense azucarias or sugar estates of the island.

The island abounds in magnificent harbors, one, of which, that of Havana—named, tradition says, from an Indian goddess of that name, a statute of whom is placed over more than one of the gates of the city—is probably the best in the world. With a narrow entrance, expanding into a magnificent bay, it is capable of enclosing the navy of the world, and from the earliest day has been carefully fortified.

The climate is, when we consider the latitude, salubrious, the year being divided into a wet and a dry season. The warmest portion of the year is July and August, when the mean temperature of each day is 84° Fahrenheit. The coldest in December, when the mercury ranges at about 50°

So fertile a soil is not known to exist in any other portion of the globe. It has been known to produce three crops a year, and in ordinary seasons two may be relied on. The profusion of its flora, the variety of its forests are unsurpossed; while the multitude of its climbing shrubs give a luxuriant richness to its scenery which contributes to make it one of the most fascinating countries in the world. Nowhere is life so easily supported, and is man so delicately nurtured. In addition to the plantain, the yuca of two varieties, the potato, yam, Indian corn, rice, melons, chesnut, cocoa-nut, pine-apple, amana or custard-apple, medlar, banana, orange, lemon, shadock, and lime abound. The growth of the forest comprises the mahogany tree, cedar, lignumvitæ, various kinds of ebony, the noble palm tree, and numerous woods for buildings.

On this island, capable of supporting in opulence a population equal to that of Spain, are strewn less than a million and a half of men, of which six or seven hundred thousand are white, two hundred thousand free negroes, mulattoes, and zambos, while the rest are slaves. It is supposed that but two-fifths of the island is cultivated, the rest being wilderness, uninhabited and despoiled by ruthless Spanish avarive, of the glorious forest trees which struck the early navigator with so much surprise and amazement.

The chief riches of the island result from its exports, which consist of sugar, coffee, tobacco, wax, cocoa, molasses, honey, rum, maize, &c. The first of these is infinitely the most important, and is probably the only one which is regularly increasing, in spite of the changeable seasons, hurricanes, and the immense direct and indirect taxation to which the planters are subjected. The great increase may be estimated from the fact that in 1842, 617,648 boxes were exported; and in 1847, 1,274,811.

The tobacco crop rapidly increases, and will as long as the passion for Havana and Principe segars shall last. The plant is peculiarly different from our own, maturing in less time, and the soil is able always to bring two crops per annum. In 1842 the crop was 5,942,833 lbs.; in 1847 it rose to more than 9,000,000.

Such are the resources of Cuba, and from them it is customary to conclude that the island has enjoyed a paternal government and enlightened care from the crown of Spain. Such is not, however, the case; for of all countries in the world it is probably the worst governed. All power in the hands of two officers, the Captain General, civil and military governor, and the Intendent, responsible directly to the Spanish Crown, who has charge of the fiscal affairs and of commerce—crowds of greedy Spaniards in every employment—an army of twenty thousand men quartered on a population of 1,500,000—vexatious taxes, infringments on natural right, monopolies of everything, unblushing bribery, flagrant corruption, constant espionage, and an ecclesiastical system behind that of England in the times of the Tudors, are its principal features. Rigid censorship of the Press, a want of all provision for education and a degraded and worthless nobility, arrest the attention of every stranger and wonder how any race, intelligent as are the Cuban Creoles, can remain quiet and see their beautiful island doing nothing for itself, and wasting its treasures upon a people which prize it only as a means of supporting sloth and want of energy. This wretched state of affairs points to a reaction, but, when it comes, Cuba, with her population of 1,500,000 and her immense resources, must win her own freedom, or, if she do not, will deserve to be enslaved.

[Washington Republic.

MEMORIES OF MARIA EDGEWORTH.

[From a paper by Mrs. S. C. Hall, in the London Art Journal, for July.]

PERSONAL SKETCH.

"In person she was very small—smaller than Hannah More,—and with more than Hannah More's vivacity of manner; her face was pale and thin, her features irregular; they may have been considered plain, even in youth; but her expression was so benevolent, her manner so entirely well bred,—partaking of English dignity and Irish frankness,—that you never thought of her, in reference either to plainness or beauty; she was all in all; occupied, without fatiguing the attention; charmed by her pleasant voice; while the earnestness and truth that beamed in her bright blue—*very blue*—eyes, made of value every word she uttered,—her words were always well chosen; her manner of expression was graceful and natural; her sentences were frequently epigramatic; she knew how to *listen* as well as to *talk*, and gather information in a manner highly complimentary to the society of which, at the time, she formed a part.

THE LIBRARY.

The library at Edgeworth's Town is by no means the stately, solitary room that libraries generally are; it is large, spacious, and lofty; well stored with books, and embellished with those most valuable of all classes of prints—the suggestive. It is also picturesque, having been added to and supported by pillars, so as to increase its breadth; and the beautiful lawn seen through the windows, embellished and varied with clumps of trees, imparts much cheerfulness to the exterior. If you look at the oblong table in the centre, you will see the rallying point of the family, who were generally grouped round, reading, writing or working, while Miss Edgeworth, only anxious upon one point—that all in the house should do exactly as they liked, without reference to her, sat in her own peculiar corner of the sofa, her desk, upon which was Sir Walter Scott's pen, given to her by him when in Ireland, placed before her, on a little, quaint, unassuming table, constructed and added to for her convenience.

Miss Edgeworth's abstractedness, and yet power of attention to what was going on—the one not seeming to interfere with the other—puzzled me exceedingly. In that same corner, and upon that table, she had written nearly all that had enlightened and delighted the world, the novelty which moved Sir Walter Scott to do for Scotland what Miss Edgworth had done for Ireland, the works into which she brought the elevated sensibilities and morality of childhood, and rendered knowledge and virtue, and care and order, the playthings and companions of the nursery,—in that spot, and while the multitudinous family were moving about, and talking of the every-day things of life, she remained wrapt to all appearance, in her subjects; yet knowing, by a kind of instinct, when she was really wanted in the conversation, and then, without laying down her pen, hardly looking up from her page, she would, by a judicious sentence wisely and kindly spoken, explain and illustrate in a few words, so as to clear up any difficulty, or turn the coversation in a new and more pleasing current.

She had the most harmanious way of throwing in explanations, informing while entertaining, and that without embarrassing. It was quite charming to see how Mr. Francis Edgeworth's children enjoyed the freedom of the library without abusing it; to set these little people right when they were wrong, to rise from her table to fetch them a toy, or even, to save a servant a journey, to run up the high steps and find a volume that had escaped all their eyes but her own, and having done all this in less space of time than I have taken to write it, to hunt out the exact passage wanted, or referred to, were the hourly employments of this unspoiled and admirable woman.—She would then resume her pen and continue her writing, pausing sometimes to read a passage from an article or letter that pleased herself, and would please her still more if it excited the sympathy of those she loved. I expressed my astonishment at this to Mr. Edgeworth, who said that Maria was always the same, that her mind was so rightfully balanced, every thing so honestly weighed, that she suffered no inconvenience from what would distract an ordinary writer.

BIBLE ILLUSTRATIONS. "Friend, lend me three loaves," would be thought unreasonable by a yankee; but sit down at an Arab table, and he will put before you, to this day, three loaves, thin and small, as the proportion of one man.—This is a custom that has come down to this day. Shepherds on Mount Tabor, to this day convey the lambs in their arms; and how forcibly, to one that sees them, comes home the language of the word of God, "He shall carry the lambs in his bosom." So of various passages in the Old Testament. "How pleasant it is for bretheren to dwell together in unity—as the dew of Hermon, the dew that descended upon Mount Zion," says the Psalmist. This is obscure, when we consider that Mount Hermon is a great distance from Jerusalem. Yet one who visits that land, will find, that when the wind blows from that direction, it brings from Mount Hermon to Jerusalem a most cooling and refreshing moisture in the air. [S. L. Pomeroy.

THE CONTRAST. Western Virginia contains 38,500 square miles; Western Pennsylvania 33,000 square miles. In 1830 Western Virginia had 378,000 inhabitants, or about nine and a half to the square mile; at that time Western Pennsylvania had 593,000 inhabitants, or eighteen to the square mile. In 1840 Western Virginia had 432,000 inhabitants, and Western Pennsylvania 815,000.

Virginia in ten years gaining one and a half to the square mile, and Pennsylvania nearly seven.

The soil of Western Virginia is better than that of Pennsylvania, and mineral wealth more abundant. The climate of Virginia is unsurpassed by any in the Union, and the navigable waters as numerous and navigable. And why this difference?

Simply because Western Virginia is slave soil, and Western Pennsylvania is free soil.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

"THE ONLY ONE TO SUCCEED."

FROM one of the leading Booksellers in England—"WEBSTER'S QUARTO DICTIONARY IS THE ONLY ONE TO SUCCEED HERE." London, May, 1849.

"Our purpose is,—simply to recommend the present edition of it, (Webster's Quarto Dictionary) with its copious additions to the text, as a highly valuable publication. We hope that it will obtain a wide and profitable circulation."—North American Review, January, 1848.

"By a judge." I regard this book as the most successful effort—the best published American book up to this time.—James Brown, Esq., firm of Little & Brown of Boston, Feb. 1848.

The very large and increasing demand for this work affords the *best possible evidence* to the publishers that it is highly "acceptable to the great body of the American people."—The testimony of Booksellers is abundant, that it is "the only one" that *does* "succeed *here*," in the United States.

Published by G. & C. Merriam, Springfield, Mass., and for sale by all Booksellers. june23

Ayer's Cherry Pectoral

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full relief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,
Prof. Surgery Med. College, New York, says:—
"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD
writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,
of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of *Croup* by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.
The Canadian Journal of Medical Science
states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—
HARTFORD, Jan. 26, 1847.
Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,
E. A. STEWART.

ALBANY, N. Y., April 17, 1748.
Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse, but in no less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold by the Druggists generally throughout New England. 3mos s22

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be done sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top lantern, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or after this in any way, it having given entire satisfaction; it was first made to order. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot in season for the morning train, by making their selection in the early part of the day.

june9 7m NATH'L WATERMAN.

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